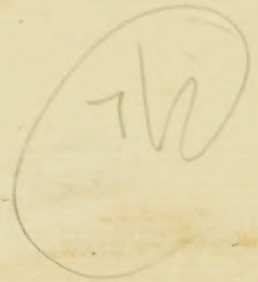

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THE REFORM OF MORAL

AND

BIBLICAL EDUCATION

ON THE LINES OF

HERBARTIANISM, CRITICAL THOUGHT, AND THE ETHICAL NEEDS OF THE PRESENT DAY

BY

FRANK H. HAYWARD

D.LIT., M.A., B.SC.

FELLOW OF THE COLLEGE OF PRECEPTORS

LONDON

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"Die grosse sittliche Energie ist der Effect . . . ganzer, unzerstückter Gedankenmassen. . . ."—HERBART, *Allgemeine Pädagogik.*

"Vielseitigkeit des Interesse ist ein Schutzmittel gegen Begierden, ein Hilfsmittel für irdische Wirksamkeit, und ein Rettungsmittel bei Stürmen des Schicksals."—ZILLER, *Grundlegung zur Lehre vom Erziehenden Unterricht.*

"The education of the child must accord with the education of mankind, considered historically."—SPENCER, *Education.*

"We must vaccinate with criticism to save from the small-pox of scepticism. . . . We cannot acquiesce in a conspiracy of silence."—PROF. A. S. PEAKE, in *The Bible and the Child.*

"Criticism has quickened interest in the Bible and has given new life to the Old Testament."—PROF. W. F. ADENEY, in *The Bible and the Child.*

"We have created more ignorance than knowledge, more dislike than love for the sacred narrative. . . ."—REV. T. FIELD, in *Thirteen Essays on Education.*

"Moral Education is the great want of the age."—REV. P. PRESCOTT, in *Moral Education.*

"Training the young to public and social duty is among the greatest needs of our time."—DEAN FREMANTLE, in *The Bible and the Child.*

"L'importance de l'enseignement moral dans nos écoles est chaque jour mieux sentie et mieux comprise par le public, par l'Etat, par le personnel enseignant."—Preface to *Maximes Morales de L'Ecolier Française.*

"I have hinted your case to Mr. Peters, the minister of this parish . . . but he coldly said that when he and I should set about to reform mankind in this respect, we should have enough upon our hands; . . . and then he uttered some reflections upon the conduct of the present fathers of the Church in regard to the first personages of the realm, as a justification of his coldness on this score."—RICHARDSON'S *Pamela.*

"It was this gentleman (Mr. Adams, the curate) who, having observed the singular devotion of young Andrews, had found means to question him concerning several particulars, as—how many books were there in the New Testament? which were they? how many chapters they contained? and such like;—to all which, Mr. Adams privately said, he answered much better than Sir Thomas, or two other neighbouring justices of the peace could probably have done."—FIELDING'S *Joseph Andrews.*

"Is it the Lord Mayor going in state to mince-pies and the Mansion House? Is it poor Jack of Newgate's procession, with the sheriff and javelin-men, conducting him on his last journey to Tyburn? I look into my heart and think I am as good as my Lord Mayor, and know I am as bad as Tyburn Jack. . . . Starve me, keep me from books and honest people, educate me to love dice, gin, and pleasure, and put me on Hounslow Heath, with a purse before me, and I will take it. 'And I shall be deservedly hanged,' say you. I don't say no."—THACKERAY'S *Esmond.*

"Oh late-remembered, much forgotten, mouthing, braggart Duty, always owed, and seldom paid in any other coin than punishment and wrath, when will mankind begin to know thee? When will men acknowledge thee in thy neglected cradle, and thy stunted youth, and not begin their recognition in thy sinful manhood and thy desolate old age?"—DICKENS' *Martin Chuzzlewit.*

PREFACE.

CHAPTER I. was originally the only preface designed for this book. But it was written six months ago. Before relinquishing the pen I would fain make a few further remarks, explanatory and apologetic, relative to the design of this work; for if there is any work that needs defence surely this is the one.

Within its pages are attacked all the parties responsible for moral education—an audacious procedure! A tone of arrogance pervades the work; and in its chapter-headings there appears a laborious striving after the unconventionality of the sage of Chelsea. Why this audacity and shameless lack of taste? For a very solid reason. A conventional work would never be read except by reviewers, and would exert positively no influence whatever. Had I possessed any hope that by adopting conventional methods I could have effected something for the cause I have at heart, I would have done so. But I had no such hope, and knew well the fate that would befall my book if I had adopted the milder course. So I decided to take the risks which attend on un-

conventionality and egotistical violence. I may fail. But as I was certain to fail by pursuing the one policy I preferred the chance of success by pursuing the other.

Suppose I had taken the more usual course, and had tried to produce a work on the lines of Dr. MacCunn's *Making of Character*.[1] This book is, from the literary and philosophical standpoints, so perfectly admirable that every time I read it I break the spirit of the Tenth Commandment. It is full of wise remarks on heredity, example, and so forth. But let us look facts in the face. A primary school teacher is directed by his managers to teach the Plagues of Egypt and the escapades of Samson. Questions like temperament, etc., ably discussed by Dr. MacCunn, cannot be attended to by a teacher of sixty boys. What, then, will be the influence of his book? The average manager will not feel called on to read it, and no teacher will have the opportunity of putting its philosophy into practice. Here, facing him, are concrete "syllabuses of religious instruction" violating every educational principle and reeking with mediævalism. How are these documents to be reformed? Only by being attacked.

A "hardness of heart," equal to that with which Yahweh infected the favourite character in the aforesaid syllabuses, seems to have seized educationists and school-managers. "Plagues" of gratuitous vice, and the moral slaughter of British "first-born," seem powerless to remove the stupid apathy which ignores

[1] Cambridge University Press.

moral education. In their individual capacities our school-managers are often intelligent and earnest men ; in their corporate capacities they seem incapable of noting that our systems of moral education oscillate between the ineffective and the grotesque. Severally, too, our teachers are often convinced that something is wrong ; but as a body they do nothing.

Who, then, is to lead the way? *A priori* we should expect our Professors of Education to do so. But though differing on many subjects they are united in avoiding this one. Yet surely they are bound in duty to come to the assistance of school-managers. To manufacture excellent teachers in the training colleges is of little use if these teachers have subsequently to proceed along the lines of a syllabus drawn up by curates, merchants, or architects. We cannot expect every one to have educational principles at his fingers' ends, unless, of course (as most people seem to think), education is a subject to be picked up in the course of studying everything else.[1] Nor can we expect much initiative from elementary and other teachers, for these will scarcely venture to criticise the syllabuses of their own managers. Only a certain amount of blame must attach to managers and teachers. Much blame must rest elsewhere.

I am aware that some of our educational leaders are of opinion that "virtue cannot be taught." If so, they have grossly neglected their duty. Years ago they should have checked the delusion of those

[1] "We know nothing about education, and we care nothing," said the late Bishop of London.

school-managers who have great faith in the moral potency of the "Plagues of Egypt." If, on the other hand, virtue *can* be taught, then our educational specialists should have clearly pointed out the moral merits of each of the plagues, and have shown which teaches courtesy, which forgiveness, which patriotism, and so forth. Our professors are morally responsible for all the school-board syllabuses in the land so long as they do nothing to reform them. It is high time for them to grapple with existent problems, and to show that a Science of Education is not altogether a dream.

If the medical profession were to stand idly by while a town council prescribed strychnine for small-pox, or amputations as a cure for baldness, the profession would be deservedly despised, even though the maxim that "health cannot be taught" were not a demonstrable falsehood. What, then, are we to think of educationists who look on without protest while a school board prescribes the book of Joshua for purposes of inculcating virtue, a procedure which is folly if "virtue cannot be taught," and equal folly if it can?

Possibly our professors feel that it would be folly to inspire teachers with high ideals incapable, under present conditions, of realisation. An idealistic teacher, hampered by official restrictions and surrounded by colleagues devoid of idealism, would speedily become a cynic. Still, the fact remains as above stated.

The audacity and unconventionality of my book are now, I hope, sufficiently explained. They are the

products of a deliberate conviction that upon this subject violent stimulants are called for rather than sedatives. This conviction leaves me indifferent to the possibility of literati quarrelling with the tone of my book or hunting for split infinitives.

But enough of these apologies and explanations! May I urge afresh what has been already suggested? *A Science of Education would solve the religious difficulty.*

The Education Bill is now (1902) going through the Commons. Cynics will tell us that the question at issue is whether Church or Chapel shall have the management of religious education. And, after all, this is not a very incorrect statement of the question. For though it is a falsehood to call board schools "Nonconformist Schools," yet, if the Nonconformists *were* to establish day schools of their own, these would be practically identical with board schools.

"Neither Church nor Dissent, but *Educationists*." This should be the answer to the above question.

If there were recognised in Britain a Science of Education and a body of scientific educationists, then it would be nothing but impertinence for Church, Chapel, jockey clubs, aërated bread companies, or bimetallic leagues, to think of prescribing the details of educational procedure.[1] For what know they of psychology or of principles of education? What

[1] No one can complain of common-sense men acting as school-managers. But the drawing up of syllabuses, the selection of books, etc., should surely fall to the task of educational specialists. See the words on p. 11, of Dr. Findlay's splendid book (just published) *Principles of Class Teaching*.

know they of Comenius, Pestalozzi, or Herbart? Good intentions count for nothing where the principles of science are the main thing required, and the plain truth is that a committee of housemaids could draw up a "syllabus of religious instruction" equal to most of those drawn up by the representatives of the Churches.

It is as if accountants dictated to surgeons how to amputate legs; as if surgeons dictated to engineers how to put up cantilevers; as if engineers dictated to barristers how to defend scoundrels; as if barristers dictated to clerics how to conduct devotions; as if clerics dictated to teachers how to—— but that is just what we have at present.

Doubtless the nation ought to be grateful to such educational amateurs, whether ministers, architects, or miners' agents, as have taken an interest in school-work and spent their time in directing it. If there were no Science of Medicine, the nation would be grateful to any one who, even in the feeblest and most empirical manner, sought to alleviate bodily ills. But some day a Science of Education will be recognised, and then people will regard a clergy-made "syllabus of religious instruction" with as much astonishment as a teacher-made prescription for lumbago.

There will always be a "religious difficulty" so long as professional educationists continue to be catspaws, valets, henchmen, flunkeys, and negligible factors, and do not rise to a sense of the dignity of their calling.[1] Once they have recognised

[1] Hence my reason for writing chapter xvii.

that education should be on the same footing as medicine, they will have a lever with which to lift themselves to respect, and a weapon effective against Anglican dogmatics, Nonconformist plagues-of-Egypt monstrosities, and secularistic savageries. Men will then discover that the Bible *ought* to be in schools—let secularists say what they will; that dogmatics ought *not* to be in the schools—let Anglicans say what they will; and that school board "syllabuses of religious instruction" ought to be on the bonfire—let Dissenters say what they will.

The way to peace is the way of educational science. Teachers' conferences over pounds, shillings, and pence will never bring self-respect to the educational calling. The nation refuses to recognise in teachers a body of specialists, and, strange to say, teachers themselves do not realise that they are such. It is their baneful contempt for "theory" and "principles," their absurd claims to be pre-eminently "practical persons," that demoralise the profession and leave it—where it is! If teachers had possessed souls of their own, and a science of their own, they would years ago have decapitated the monstrosities described in Chapter VIII.

Not that teachers are alone responsible for empiricism. Professor Armstrong has just been pleading, at the British Association meeting, for a Science of Education and for the enrolment of a high class of teacher. But it is questionable whether school-managers really desire a higher class, and whether, if the ten most distinguished educationists in Britain —men like Professors Armstrong and Laurie—were,

in their zeal for reform, to be candidates for posts under school boards or county councils, nine of them would not be rejected instantly in favour of undistinguished empiricists. Men of "theories" are dangerous, and difficult to manage. Much the same remark can be made with respect to go-ahead school-managers; their ideals are simply not understood. "Those who dare to differ or offer advice are looked at with jealous eyes. Too often everything is done to block the way of the reformer, not from any base motive, but from sheer inability to appreciate what is proposed."[1]

The proudest boast of a medical man is to be a man of research; the dearest wish of a zealous clergyman is to labour in an east end parish. But a thinking educationist is condemned at once as a "mere theorist"; a school-master labouring in a slum is condemned at once as a failure. Originality is at a discount; idealism is simply not understood. Our very salary scales encourage a teacher to jog on and bide his time rather than to be a reformer; nay, they encourage him to cease to be a teacher altogether and to become an official; no longer to dispense to the young the mental bread of life, but to count up figures and keep minutes. Professor Armstrong may rightly protest, but the fact remains that managers do not, for the most part, wish to be shaken out of their old ruts.

I was once talking with a Mistress of Method who knew well the inspiration of an educational ideal.

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[1] Dr. Armstrong at British Association, 1902.

But she avowed that it was folly to hold such an ideal before students soon to be teachers in schools where ideals were unknown, where rules were almighty, and where the head-teacher was a hopeless fossil. The young aspirant would soon settle down into chronic cynicism and wait his turn. Some day he, too, will be fifty, and all his idealism will be gone.

But surely a Science of Education is no dream! Even now, if an authoritative committee of teachers were carefully to draw up a scheme of moral or religious education (call it what you will), *no school-managers would dare to ignore it.* Such a scheme might not be perfect, but, after all, it would be the work of the only specialists we possess. It would be the germ of a solution of the religious difficulty, the Magna Charta of professional liberties, and the death-knell of the rule of wrangling amateurism. Even my scheme would vastly relieve the pressure of controversy; and I doubt whether any thoughtful person, Anglican, secularist, or what not, would object to most of the material selected, whereas the objections to existent schemes are countless. The only serious controversy would be over (1) the neglect of the teaching of creeds, (2) the postponement of the life of Christ, (3) the introduction of critical results. But the "culture stages" doctrine here brings peace. For, as pointed out elsewhere,[1] advanced educational thought is steadily moving in the direction of the second proposal, and it is moving with still greater

[1] Pp. 230-1.

steadiness in the direction of the first. "Only very late in his religious evolution did man formulate creeds."[1] As to the third point, I admit that I have probably gone too far. But if I open up some new vistas to teachers I shall have done good service.

A word to the secularists. "If you are consistent with your secularism and evolutionism you will admit that the race has moved upwards through a religious stage, and that probably the child, too, must recapitulate this process. Abandon, therefore, your suspicious attitude towards the teaching of mythology to young children, for the young individual, like the young race, *must* revel in mythological ideas." I admit that the secularist should keep his eyes open, and steadily protest against the teaching of stories such as the "Plagues of Egypt." But the objection to this story is not that it is mythological, but that it is morally pernicious. The Joseph story may be mythological, but it is morally priceless. Should a secularist parent seriously try to exclude mythological matters, fairy-tales, etc., from the education of his child, he must expect a perverted product. There is a solid germ of truth in Marie Corelli's *Mighty Atom*.[2]

And the mention of that book reminds me of its dedication "to those self-styled progressivists who . . . assist the infamous cause of education without religion and who by promoting the idea, borrowed from French atheism, of denying to the children in board schools and elsewhere, the knowledge and

[1] Agnes J. Ward: *Educational Review*, January, 1898.

[2] See p. 84 of that book.

love of God, are guilty of a worse crime than murder." One wonders whether during Miss Corelli's active life she has ever looked inside a board school; if she had ever done so she would have discovered that more "religion" (of a sort) is taught within its walls than within those of Eton, the institution which produced that choicest flower of religious culture—Lord Hugh Cecil. But I *do* condemn the "progressivists." They have thrown great opportunities to the winds. In their board schools they might, years ago, have worked at a scheme of moral and civic instruction similar to that in French schools. If they had done so they would now have had in their hands a weapon far more effective than the "biblical instruction" over which they profess to be enthusiastic, and which, though called "undogmatic," contains a whole mass of dogmas about creation, parthenogenesis, etc. But except for one attempt (regarded as a "Birmingham fad") the advocates of board schools have ignored this task; and, stranger still, they have even ignored the task of teaching the Bible *well*. They have neither taught the Bible well nor citizenship at all. Doubtless "voluntary schools" are every whit as ineffective. But we *expect* ineffectiveness from schools dominated by mediævalism; we do *not* expect it from schools controlled by "self-styled progressivists." Possibly, however, Leicester is now to lead the way.

Sincere zealots can be found on each side of the "religious" controversy. But unreality hangs over it like an incubus, and most of the belligerents

are either insincere or grossly stupid. This I can prove. For, in the first place, none of them remember that secondary, science, and technical schools, though often containing quite young children, rarely make any attempt at "religious teaching." Can it be that when science comes in at one door religion must go out at the other, and that Lord Hugh Cecil's "two-doors" policy has taken this peculiar form in secondary schools?

Secondly, the world has yet to discover that the belligerents are specially sensitive to vital moral problems. They almost invariably oppose the systematic teaching of morals.[1] Or consider a concrete case. At the present moment a thankless campaign is being directed against the practice of juvenile smoking, than which, as the organ of the tobacco trade declares, there are few things more pernicious.[2] Now if the partisans on each side

[1] See p. 106-7, note.

[2] As I refer several times in this book to the question of smoking (regarding it as a splendid test case of mental alertness), I may here indicate my own view. If smoking were now carried on as in the days of Newton, confined to adults and to a few brief moments of the day; in other words, if it had not become a dominating tyranny, sapping (among, the poor, at any rate) the sense of law and decency (vide, railway carriages and tramcars) almost universally carried to excess, and above all, doing vital injury to the young, I would gladly regard it as a harmless indulgence. Asceticism I despise; and even when modern prophets like Ruskin and Tolstoy regard this practice as the embodiment of irrationality, I refuse to follow them blindly. But having seen with my own eyes hundreds of violations of the laws of the land and of decency spring direct from this practice; having heard of half a dozen heads of states who have died as a

were sensitive and disinterested they would be in the forefront of this campaign. They are not. The campaign, having a direct bearing on human welfare, is too "secular" for them. General Baden Powell has done more for it than all the Bishops. Nay, one bishop, quondam special Lecturer on the "Growth of Wisdom," severe critic of Mr. Hackwood's book of moral lessons, champion of "the restoration of the name of Jesus to the children's lesson books" in a certain colony, has gone out of his way to demonstrate his own moral *un*wisdom by delivering an address in which the absence of "the name of Jesus" is atoned for by certain words which no "pagan" Stoic or Buddhist would have uttered without treason to conviction. For "pagan" Stoics and Buddhists have taught the need of self-mastery, and have scorned subjection to slavish habits. Possibly the "pagans" were wrong and the self-mastery of "wanting little" is no longer a duty; possibly we are not in the twentieth century, when boys are narcotising themselves to ruin and pleading the example of their elders, but in the eighteenth, when juvenile smoking was unknown. Let us hope so, as we read in a certain *Evening News* an

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result of it; having received confessions of excess from dozens of smokers; and having, as a result of my own school experience, discovered that at least half of our school-boys smoke, I ask myself whether "new occasions" do not "teach new duties." I see no hope for a nation which suffers children to be narcotised. I shall doubtless provoke a superior smile from sundry critics. But as my subject is "moral education" I cannot ignore moral problems.

article entitled *A Bishop on Smoking: A most Valuable Habit.* "I have been a smoker since I was at the University. I began it because (!) the best society[1] had the habit of smoking. It is not easy to acquire the habit, but," the bishop adds with heroic fervour, "once acquired I have found it most valuable. If I am excited there is nothing like a pipe as a sedative. It always puts me into so calm a state of mind that I can sit down and write with a proper ecclesiastical dignity." No wonder the bishop's hearers laughed when they heard how the episcopal mind, once nobly bent on the "best society," had now so lost mastery of itself as to require to be narcotised at intervals. Uneasy lies the head that wears a mitre. The peace which the world cannot give, the pipe can. The "consolations of religion" require a material supplement, and ladies of the "best society" are awakening to the need in a way that must fill the bishop's heart with rapture. "The Spirit," said the Saviour, "bloweth where it listeth"; but in these days, when guided up an episcopal pipe, it blows with redoubled energy.

I am not winning friends by referring *ad nauseam* to the present question. I refer to it repeatedly for much the same reason that I refer repeatedly to the Plagues of Egypt. Mere general phrases like "new moral problems" convey no meaning. I should at once be asked, "Where are the moral problems which demand special treatment, apart from the Bible?" I have selected this question as

[1] *Minus* Gladstone, Salisbury, Ruskin, and other negligibles.

one of such pressing importance that the hero of Mafeking, unlike our present Lecturer, has felt constrained to utter a warning with regard to it; and a few other persons have sacrificed their time and money and their reputation for sanity, in order voluntarily to undertake the work which in many countries is done by the State itself. Such persons may be right or wrong, but to me they seem separated from the bishop by the whole diameter of moral sensitiveness.

He might at least by saying nothing have refrained from hampering the few men who are undertaking a reform in the days before it has become popular and bishop-blessed. His lordship had a perfect right to compose and privately to peruse such stuff as the above, but he has shown amazing unwisdom in allowing every schoolboy who painfully struggles to acquire a practice which, as all school-masters admit, will do him serious harm, to encourage himself with the reflection that "though not easy to acquire, the habit will be most valuable," and with the thought that just as a bishop, pining for the "best society," fought the good fight of faith, so he, too, may, if courage and faith fail not, win moral victories of the same kind. Still, one painfully discovers in the bishop's argument "an exclusion of the name of Jesus."

No. The ecclesiastical mind is not sensitive to new problems. The Church is the most powerful of all agencies for the protection of established morality, a strangely weak agency for moral reform. The agitation for "religious education" is unreal.

On the one side are purblind clerics, pining to teach maternity problems to infants;[1] on the other, Dissenters pining to teach a "Plagues of Egypt" narrative, which would be laughed at if found in Herodotus; and who usually resist any proposal to teach morality systematically.

A few faint qualms of remorse seized me on reading again pages 174-7. Are the British really so ignorant of the Bible? I tested the question afresh by asking all the intelligent people I met, "Who lived first, Isaiah or Jeremiah?" Nobody had the least idea,[2] yet every one would have known, if the classical period of Hebrew history had ever been intelligently studied.

A boy was working at his home-lessons, and reciting, "Woe unto thee Chorazin, woe unto thee Bethsaida!" A few inquiries from the parent elicited the fact that Chorazin was regarded as a man, and Bethsaida as a woman. Evidently the advice of a certain school board[3] that a *slight* knowledge of the geography of Palestine should be conferred, had been carried out with exclusive emphasis on the adjective.

"Slight knowledge!" The truth is that to make our biblical instruction effective, we want *copious* knowledge of geography, history, archæology, and criticism. Probably no elementary school in the

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[1] See p. 75.

[2] One Congregational Sunday school teacher, suspecting a trap, replied: "It is not quite certain; some people say Isaiah, others Jeremiah."

[3] See p. 76.

country has more than one map of Palestine for its six or seven classes, and really good maps are nonexistent. I have never yet discovered a school which recognised the "witness of the monuments," though that "witness" is startlingly interesting, and gives some support to orthodoxy. Consider such crass neglect along with another fact still more vital—that the Bible, albeit the greatest book, is also the worst arranged, worst printed, and worst illustrated book in the world. Need we wonder that "religious instruction" is ineffective, when we find *Deuteronomy* wedged between *Numbers* and *Joshua*; *Isaiah* after *Nehemiah*, and wholly separated from *Kings* and *Micah*; *Amos* after *Daniel*; *frequent* absence of all signs of poetical arrangement; *almost invariable* absence of pictorial illustrations; such an *invariable* absence of historical headings, capable of giving the reader an inkling into the circumstances of composition, that not a thousand laymen in the country know that Isaiah i. was probably the prophet's appeal to the nation, and Isaiah xxxiii. his defiance of Sennacherib, on the occasion of the state's hour of terror? It is in face of such difficulties that "religious instruction" has to make its way.

But even with our badly arranged Bible we could have done something *if we had tried.* We could have sought to picture to our pupils that great drama —great as any in the annals of Greece and Rome— when the coast-road of Palestine shook beneath the chariots of Egypt and Assyria, and the two empires met in the fields of Philistia, well-nigh on the very

site of Samson's fabled exploits; when, years later, Josiah fell at Megiddo, in vain loyalty to the dying empire which even the desperate conquests of Assur-bani-pal could not save from ruin; when the brief Syrian supremacy of Egypt yielded to the longer supremacy of Babylon, and the agony of the city came, and with it perhaps the first thought of the Suffering Servant; and when, all this time, among the hills which looked down upon the coast road, great prophetic souls, seeking to preserve a tiny state from moral catastrophe, gazed upon the imperial conflicts with beating hearts.

I think I see our elementary schools—to which Greece and Rome must be for ever little more than names—realising the inspiration of this great story. I dream, like Matthew Arnold, that to the poor of England Isaiah may be a Demosthenes, and Jerusalem an Athens; and that the culture and consolation conferred by great literature may not be the monopoly of the rich.

But my dream ceases; for though yonder, unknown to me, is an Orangemen's procession[1] bearing aloft an "open Bible," opened, forsooth, at the pages of Jeremiah, I hear, breaking in upon my dream, the monotonous sound of the board school liturgy:—

"All the waters that were in the river were turned to blood. And the fish that was in the river died; *and the river stank*. . . . And the frogs died out of the houses, out of the courts, and out of the fields.

[1] Bristol, July 19th, 1902.

And they gathered them together in heaps; *and the land stank*."

I listen with rising indignation as I think of the precious moments and the priceless opportunities for inspiration wasted over material like this. I ask, "Is this the far-famed 'religious instruction'"? and I examine afresh the school board syllabuses which lie before me. In not one do I find prescribed the great story of Isaiah's patriotism as recorded in words of his own that no "higher critic" can subvert; almost in all do I find the "Plagues of Egypt." Is it because we *wish* to teach atheism that we keep out of the schools those priceless parts of the Bible against which criticism beats in vain, and retain those parts which every street atheist can pull to pieces? It is on narratives like that of the "plagues," treated in such a way that every disgusting detail of its impossible horrors may have its due "religious" effect, that millions of our school-children are daily fed. In view of the real grandeur of much of the Bible, I say that such a thing is a crime against the young and a grave reflection upon school-managers.

The glory of Israel was her prophets, and the study of her prophets is the finest of all antidotes to materialism. For these men lived in times like ours, when faith in righteousness has grown dim and when wealth, luxury, greed, and formalism are sapping national virtue; when licensed respectabilities can talk unblushing treason like "Our Trade our Politics," and Navy Leagues can bewail that "of recent years the joys of battle have been denied to the British

Navy." But the prophets are unknown to us and their inspiration unfelt.

. . . . . .

I have to thank Dr. Stanton Coit, and my Bristol friends Messrs. E. E. Elt, F. A. Hibbins, B.A., E. Lavis, W. E. Thomas, and F. B. Young, B.A., for kindly reading manuscript and proofs, and for making useful suggestions.

F. H. H.

56, Seymour Road, Bristol,
October, 1902.

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THE

REFORM OF MORAL AND BIBLICAL EDUCATION.

CHAPTER I.

PAST AND PRESENT.

THE immortal author of *Tom Jones* remarks, in one of his first paragraphs:

"An objection may perhaps be apprehended from the more delicate, that this dish is too common and vulgar."

I fear that the reader of my table of contents will suffer from a similar apprehension. And it may at once be frankly admitted that his apprehensions will be in part justified. The time for platitudes has gone by. A few, a very few, thoughtful men have written books and proposed reforms in Moral and Biblical Education. Not the faintest impression has been made upon the average manager of elementary schools. I have therefore no intention of using soft words. I avow at once that the present systems of moral and biblical education are faulty and absurd almost from top to bottom. Improvement is visible in secondary schools. But other schools are about as bad as they can be.

I have long meditated writing a book on this

subject. In November, 1899, I contributed an article upon it to the *Educational Review*. Since then my ideas have, I hope, matured to an extent; but on a vast number of points I still feel somewhat uncertain. The provisional nature of many of my proposals will become obvious to the careful reader.

But last year (1901), while studying education in Thuringia (the headquarters of Herbartianism), I came across a gentleman engaged on the same task as myself. Entering into conversation with him, I discovered that similar ideas on the question of the moral function of the school—a question which can never be absent from the mind of an educationist who has been affected to any degree by the Herbartian movement—were in his mind and in my own. We both deplored the attitude of apathy and unintelligence (diversified by occasional lettings-off of damp party-fireworks) which is the rule in England, and which is especially striking at a time when the Germans are engaged in keen discussion of certain aspects of the question. We were both meditating a work on the subject, though dubious whether the British public cared in the least about it. Still, we agreed that something ought to be written with the object of transferring to British soil some of the many pregnant ideas at present working in the minds of German thinkers, and certain other ideas not directly traceable to Germany. Such a work would have to be distinctively English in spirit, and no mere *réchauffé* of Teutonism. In view of the fact that the subject has been ALMOST COMPLETELY IGNORED by the responsible parties in England (despite abundant adulatory lip-worship), such a work would demand time, lengthy study, and deep thought. In fact we, in company with the dozen or so other men in England who seem interested

in the subject, would have to be the vicarious thinkers of the nation. Our book, moreover, to be successful, would have to contain definite and systematic suggestions; if possible, indeed, complete courses of work and study; for English teachers have a reasonable prejudice against abstract heroics, however eloquent.

We made a provisional agreement to collaborate, in the hope that by means of collaboration we might produce a work of greater educational value than the production of a single individual can be. For no one man is free from narrownesses and idiosyncrasies, and these are bound to reveal themselves in his book.

But meanwhile men are perishing, and boys are being offered stones and serpents when they rightly ask for loaves and fishes. [These last words are not a whit too strong, as I hope to show.][1] Hence I have ventured to give this sketch to the world. Doubtless it has abundant deficiencies. Let me express the hope that they will be first-edition deficiencies only. At any rate, I admit their existence. There is indeed one specially enormous defect. I am generous in calling attention to this; for I think it is certain

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[1] Chap. VIII. and *passim*. The very phrase was used long ago by a writer in the *Churchman's Family Magazine*, May, 1866, writing on the subject, *Religious Education in our National Schools*. "They ask for bread, and we give them a stone. Day after day the details of Christ's birth are given to the younger congregation, with (very often) unwarrantable insertions. . . . Go one class higher, and you hear much the same repeated with the ministry and miracles of Christ. . . . When I ask what lessons the story teaches of filial reverence and affection, of brotherly love. . . . I might as well ask the children to repeat the familiar story in the 'Hebrew tongue.' . . . The instruction (given in our national schools) is merely historical, instead of being spiritual and edifying." Is it always even "historical"?

that if I had not called attention to it none of my critics, however acute, would have discovered it. Not a single school-manager in Britain has ever, to my knowledge, dreamt that such a defect can exist at all.[1]

Why give so imperfect a work to the world? Mainly, I repeat, because of the urgency of the question. A genuine system of moral education is now—as it was nineteen years ago, when the Rev. Peter Prescott published his useful and neglected book on moral education—the "greatest need of the age." Secondly, to save the pockets of those (whether author, or publisher, or both, need not here be revealed) who are responsible; for if the free and independent, but somewhat pachydermatous public should not choose to read this comparatively small work, a larger and more ambitious work would be a veritable white elephant (most educational books, especially good ones, fall under this proboscidean category). Thirdly, in order that I may have such benefit as may arrive from the criticisms—probably severe—which my remarks will possibly call forth from the theological and educational journals. But there are so few of the latter class existent in England that their criticisms, even if severe in quality, cannot be very great in number.

Faults, I repeat, there are many. The reason is obvious. The work is imperfect because the field it traverses is—*mirabile dictu!*—a new one. Education in England (and even, I believe, in superior Scotland) is a hand-to-mouth business, and this is especially true of what we call, euphemistically, "BIBLICAL

[1] See p. 197. The defect in question (common to the traditional methods and to my own proposals) is the utter absence of a system suitable to girls' and mixed schools. I cannot even at present attempt a solution. Lady teachers here do little or nothing. Of one thing I am certain: no solution is possible on a purely biblical basis.

INSTRUCTION," "RELIGIOUS EDUCATION," etc. Principles of education are unknown or unrecognised in this field. A few sporadic attempts have been made to improve isolated portions; one or two admirable books have appeared, of which Miss Bramston's *Dawn of Revelation* (unfortunately named, but splendidly executed) is one of the best—designed to shed some light from advanced theology upon the dark places of the educational world; one or two useful books dealing with "manners and morals" have appeared; attempts are made to teach temperance, courtesy, and so forth—attempts which, whatever else their value, serve the purpose of showing how poor and ineffective our "biblical teaching" is if the teaching of such duties as those mentioned has to be introduced *ab extra*. But everything is sporadic and chaotic. There is no work in existence, so far as I know, which tries to grapple with the whole problem from top to bottom. There are a few men who know the principles of scientific pedagogy; there are a few who know advanced theology; there are a few who agitate for ethical teaching; but there are certainly not ten in the country who combine all three characteristics.

If the thing were not so grotesque it would be pathetic. If we go back among the books which appeared a century or so ago, we find various attempts at reform being agitated by departed worthies who, contemplating the supposed retrogression of their age, looked about for a remedy, and found it, as they thought, in reform of moral education. Worthy attempts, but based, as present-day systems are mostly based, upon no scientific principles. Still, let us give what is due even to the following insane proposal. Its author at least saw the disease, however poor his remedy. We latter-day mortals rarely even see the disease!

In 1834 appeared a pamphlet bearing the title,

A new and practical system of Instruction capable, by means of a powerful and extraordinary stimulus of effecting the reformation of all mankind. "Sermons," says the honest reformer, "have been delivered from the pulpit, schools have been founded, societies for the discouragement of vice, and Sunday-schools have been established almost in every part of the country; but all these have been found insufficient to stem the torrent of vice. . . . Let us," continues the worthy man, "not be inactive; let each lay his shoulder to the wheel—the work is a great one."

No small hopes has he for the future. "In fourteen years from the first establishment of schools conducted on this system (making allowance for the infirmities of our nature) the country, in the opinion of the author, will have become generally moral."

And what was the panacea to effect this marvellous and complete cure? Merely this. That every Sunday evening cards be given to such pupils as have distinguished themselves for

Regular attendance,
Good behaviour,
Moral conduct.

When six cards have been won by a pupil, he receives an "admittance" card to the First Degree. And thus the process would go on, until at last, under the "powerful and extraordinary stimulus" afforded by the desire to attain the highest degree, "the country will have become generally moral." To this work of moral reform, the nobility and gentry had to give their patronage, for only in this way, says the departed worthy, will the lower ranks of society be effectually influenced.

We smile at the proposal, and we question whether the nobility and gentry paid attention to it. But, alas for us in these latter days! We wiser men, convinced that "virtue cannot be taught," have

well-nigh ceased to make proposals of any kind. The "torrent of vice" goes on; but no corresponding torrent of proposals for reform comes forward—proposals either good, bad, or indifferent. We are blindly acquiescent. We have lost confidence in the power of education. We have almost ceased to think of what it may, if rightly directed, accomplish. No one in these days writes—*Ethics for Youth, compiled from the most orthodox writings and divided into Daily Portions.*[1] Oh, that we would do *something*! But we do not, unless, perchance, we belong to the "Moral Instruction League."

To me the education question means, in large measure, the Herbartian question. I do not claim that Herbartianism alone is education. But I do claim that a good many educational problems are embraced under the question of the *pros* and *cons* of Herbartianism. I know the demerits of this system, and have read dozens of laborious criticisms thereof.[2] But I believe that on this problem of moral education the Herbartians have more to tell us than any other men. Such, indeed, ought to be the case. The one and only aim of education is, with them, the moral aim; and they have spared neither time nor trouble in perfecting their special methods of biblical instruction. Here they can teach us much, and I shall appeal largely to their principles. Something, too, though appertaining to another part of the subject, can be learnt from France.

But here in England, for the most part, there is a fatal want of union between advanced educational

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[1] The name of a book published in 1828 "by a member of the Church of England." Together with passages on the Trinity, Creation, etc., it includes selections, not entirely useless, dealing with "Discretion," "Youth the proper season for improvement," and so forth.

[2] In connection with my forthcoming work, *The Critics of Herbartianism*.

ideas and advanced theological ideas. There are, I repeat, few persons in our country who know education scientifically; theologians are not, for the most part, educationists or writers on education. Neither are educationists, as a rule, theologians, though doubtless a few, including the Rev. M. G. Glazebrook, of Clifton College, are such.[1]

I, of course, do not profess to be a theologian. Such theology as I have studied has been studied in an amateurish spirit, or else specially for the present work. Theologians might have done far better than I, except for the defect just mentioned. Some of them have made attempts,[2] mostly feeble

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[1] Scarcely any "School Management" book ever touches on "religious instruction." Mr. Barnett's *Teaching and Organisation* ignores it; so does Collar and Crook's *School Management and Methods of Instruction*, and so on almost *ad infinitum*. Strange treatment for the "most important of all subjects"! The reasons are obvious. What Ruskin said of the English attitude towards Art, is far more true of the English (and Scottish) attitude towards this present question. "It regards the matter either with the ticklishness of an infant, or the stolidity of a megatherium."—*Modern Painters*, Preface to second edition.

[2] Such as *The Bible Story Re-told for Young People* (Bennett & Adeney, pub., J. Clarke & Co.). The part of this which deals with the Old Testament wisely begins with the Jews, not with the Creation, the story of the latter coming quite at the end as one of the "religious stories of the new Israel." But the two editors suffer from a timidity which injures their work, and which is quite unnecessary. "God made Egypt suffer terrible plagues, to frighten Pharaoh into letting the Israelites go," is a specimen of their mode of telling their story "in the light of modern knowledge." Miss Bramston is a hundred times bolder.

The Child's Bible (pub., Cassell & Co.) is edited anonymously, hence I do not know whether or not a theologian is responsible for it. While not denying it to possess some good features, notably its pictures, its print, and its omissions—the following points will serve to show how far it succeeds in coming up to the standard set before itself in its preface, the standard of being suitable to the "wants and capacities of childhood,"

ones, at popularising the Bible story, or even at modifying current views in the light of scientific and historical research. Mr. Glazebrook's *Lessons from the Old Testament* is a really good work, but then Mr. Glazebrook is schoolmaster as well as theologian—which explains everything. On the whole, confession must be made that, despite the enormous yearly output of theological matter from the press, there is very little which conforms at the same time to educational principles and to modern theological thought. With such feebleness around, I cannot hope to succeed very well. I have sketched out a plan ; but if any impression is produced upon British stolidity, the future co-operation of advanced theologians will be rendered necessary. It is they who must produce the text-books conforming to the educational schemes I or other more competent people propose. But I feel sure that my educational principles are sound, and that, if we are to retain the Bible in our schools, *some such* scheme as mine must be adopted.[1] Details come later.

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and of taking due account of "historical facts, and religious and moral truths, precepts, and motives." The editor, whoever he is, regards the "Plagues of Egypt" as satisfying these conditions, whereas, in point of fact, they satisfy not one. The same may be said of the fall of Jericho, the crime and punishment of Achan, the death of Uzzah—slain by the anger of the Lord for attempting to save the sacred ark from injury. These, and also the swimming of the axe-head in the Elisha narrative, and the miraculous effects of Elisha's corpse, are supposed to be "suitable to the wants, etc.," "historical facts," full of "religious and moral truths"!

Again, *The Scripture Reading Book* by the Rev. R. Adams, M.A. (pub., Heywood, Manchester), clings to the "Plagues" with the usual pertinacity, though on one point the book shows a wholesome sense of propriety—the Joshua and Judges narrative is very considerably abbreviated. A similar book, published by G. Philip & Son, *Bible Reading Lessons*, revels in the Plagues and in Joshua.

[1] "The prospect of a *theory of Education* is a glorious ideal,

Reading-books, for example, with selections from the Prophets, are badly needed; Matthew Arnold's valuable and, as will some day be admitted, epoch-making little book entitled *The Great Prophecy of Israel's Restoration*, is one of the few things of the kind at present in existence. Of course we might translate German works[1] produced for school use. These largely proceed from the Herbartians, who have to some extent dropped wrangling with their critics about metaphysics, and have begun to spend their time in the more profitable task of bringing out good, practical, and scientific school-books, and who, despite their Lutheranism, are surprisingly open to modern thought. But unless we in England choose to employ such books, we must hope that native theologians will cease, in part, from their outpourings of exhausted mysticism and produce genuinely useful works suitable for schools, and not very manifestly behind the times.

The faults of my book are the faults of a new science. There is no *science* of education in England. There is no clear notion of the function of the school. Whether its work be to make Christians, or to make scholars, or to make ladies and gentlemen, or to make good professionals and artisans—nobody knows, though there are a few "drawing-out-of-all-the faculties" theories floating about like *maculae volitantes*, which nobody in his senses is supposed to pay attention to. No one knows whether knowledge creates morality. Some

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and it matters little if we are not able to realise it at once. Only we must not look upon the idea as chimerical, nor decry it as a beautiful dream, notwithstanding the difficulties that stand in the way of its realisation."—KANT: *Ueber Pädagogik*, Churton's trans., p. 8.

[1] There are school-books on the Prophets by Lietz, Baur, and (a very good one, as I can testify) Thrändorf and Meltzer. Doubtless there are many others.

people say "virtue can be taught," others regard such a statement as blasphemy. Absolutely opposed opinions prevail, as I will show, upon such questions as corporal punishment. Neither does any one know for certain whether the "higher criticism" ought to be introduced into schools. *Practically* speaking, and omitting, for the moment, any reference to the Moral Instruction League (which is quite a recent growth), and also any reference to students of Arnold, Thring, and, above all, Herbart, there are *in Britain on this subject absolutely no recognised principles.* There are traditions and surmises and prejudices, but no real thought.[1]

The two exceptions I have made have not, *at present*, attracted the attention they deserve, though future years will, I hope, see a vast increase in their importance. The Moral Instruction League has much work to do, and if it succeed in calling attention to the almost total neglect of the teaching of the commonest duties of life, it will deserve our gratitude, even though its more ambitious and all-embracing schemes of instruction may never be adopted. Personally, I feel strongly inclined, for reasons I shall give, in favour of the retention of biblical teaching, but with a complete reform in its methods and with a large amount of supplementary "ethical" teaching.[2] But if stagnation should still continue; if, in other words, no vast improvement should take place in our biblical system, then I would advocate a totally new start on the lines of

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[1] "All education which is merely mechanical must carry with it many mistakes and deficiencies, because it has no sure principle to work upon."—KANT: *Ueber Pädagogik*, p. 13.

[2] I use the term "ethical lessons" not as indicating any fundamental difference between "biblical" and "ethical," but simply as indicating independence of biblical material. A lesson on "industry," elucidated by examples from French or English history, may be called "ethical," though there would be

the Moral Instruction League. My hope, though not my sanguine hope, is that Reform will suffice. If it will not then Revolution must take its place.

The other exception I mentioned was that of students of Arnold, Thring, and Herbart. "A strange medley of names," it will be said. I take the first two as representing the best traditions of the English public school—the school in which the moral function of education has long been recognised, though the scientific principles underlying education have been largely ignored. I think, then, that we can learn something from Arnold and Thring. From the Herbartian school of educationalists we can learn still more. Having said so much, I think I have exhausted the most serious contributions to the subject of moral education.[1] Stop! There are one or two other "book-makers." But now the list *is* complete.

I do not think that "ethical lessons" are adequate as the sole means of moral instruction, though I do believe that they are necessary and must find a place in our curriculum at all costs. Certain ethicists have done good work in the drawing up of lessons of this kind; but these lessons do not

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no essential difference between it and a lesson on "industry," elucidated by the example of a biblical character. I wish this point to be kept in view whenever I use the phrase "ethical lessons."

[1] What I mean is that *educational* thought on this subject is virtually dead. There has, however, been some appearance of *theological* thought in the circles of secondary education, though none whatever in those of elementary education. But no mere theologian, to the best of my knowledge, has put forward any workable school scheme. The best theologico-educational works proceed from people who are not professional theologians (*e.g.* Miss Bramston) or who are schoolmasters as well as theologians (*e.g.* Mr. Glazebrook). I may add that under the work of the Moral Instruction League I venture to include books of "ethical lessons" even when not issued by members of that league. But there are only two or three of them.

afford at present a complete solution. For, in the first place, the Bible will remain, at any rate for a long time, in our schools. In the second place, the "ethical lessons," however good in themselves, and however necessary, may sometimes violate the sound Herbartian principle that an historical and chronological basis is necessary if we are to avoid the scrappiness and disconnectedness which Herbartians abominate. These points I shall urge more fully later on. Here it suffices to repeat that I aim at Reform and not Revolution.

I may point out certain other limitations of my work. I have *not* any definite scheme for infants. Even the Herbartians are puzzled here. The very young child has no definite "circle of thought"; his ideas are sporadic. *I therefore doubt whether any perfect scheme is possible for very young children.* At the same time there exists much light upon this question if we choose to look for it. My suggestions are, I hope, sound so far as they go. But they form no absolutely rounded and completed system, and this for the reason given. In point of fact I know less about the teaching of infants than about the teaching of older children; therefore, in dealing with the former subject, I speak with a modesty and caution which will doubtless appear, to many of my critics, in favourable contrast to the juvenile confidence with which I appear to dogmatise when dealing with the teaching of higher classes. Possibly the solution of the moral-religious question must lie, for infant-school teaching, in the Herbartian direction, namely in the employment of *Grimm's Fairy Tales* and similar matter. Possibly it will lie in a revival of the Arthur legends or in the use of Celtic literature generally;[1] possibly it will lie in the carry-

[1] See *The Teaching of Morality*, by Dr. Sophie Bryant (Sonnenschein.)

ing back of my Joseph period ; possibly in a sort of idealisation of certain Bible stories as cleverly worked out by Mr. Adler ;[1] possibly or probably in a compromise. Compromises seem necessary at various points of the scheme ; but I insist that I *have* a scheme, and a scientific one. Still, I hesitate to formulate a plan for infant classes, though my tentative suggestions may serve some purpose even here.

Further, I say little—though I do say something—about the treatment of the life of Christ. Again, here, as at the lowest stage, I do not feel certain of my ground[2] and therefore refrain from putting forward a cut-and-dried plan. To some people the whole question may seem simple enough, but that is because they have never imagined, sleeping or waking, that there is here a question of *method* at all. Frankly, I doubt whether children are capable of grasping very elevated spiritual principles.[3] To try to make them do so results in confusion or even in positive error.[4] The whole history of religion, and especially the life of Christ (so far as we can

[1] *The Moral Instruction of Children*, by Felix Adler. (Arnold.)

[2] Who *can* feel certain in days of the *Encyclopædia Biblica*?

[3] "A great mistake has been made all along in supposing that whatever is true in religion must be communicated to children. . . . The greatest truths are often of such a kind as only the mature mind . . . is fitted to assimilate."—ADLER: *The Moral Instruction of Children*, p. 125.

Similarly Dr. Stanley Hall says (*Principles of Religious Education*, pp. 168 77): "The stress of teaching Christianity, from the New Testament, would be brought a little later than we put it. . . . Christianity came late in the history of the world . . . and the child has to repeat a great many pre-Christian stages of evolution in its own life."

[4] The following points are taken from the 1901 Report of the examinations in Scripture knowledge held by the London School Board.

"Take no thought for the morrow" was explained by one pupil as meaning, "Enjoy to-day whilst we can." Many pupils discounted prudence.

The danger of riches was interpreted in the sense that "rich

speak with confidence upon it) presents the spectacle of a constant materialisation of purely spiritual or psychological principles or events. Even the apostles were "hard of heart," "blind," and so forth; and the blindness to anything of a purely spiritual character does not appear altogether absent even from present-day Christian adults. But children—! Again, therefore, I must content myself with treating this part of the subject lightly. A few suggestions I will proffer even here; but no scheme. My scheme, such as it is, will hold good throughout a very large part of school work—all the middle classes of a school, elementary or secondary; but for the extreme lower, and the extreme upper classes I have nothing but a few isolated, though, I hope, not useless hints.

I have emphasised again and again in the course of my book the leading principles upon which my *Lehrplan* rests. But I doubt whether I have repeated them often enough. *Why* do I select the Joseph story for one stage, and the David story for the next? Could the order not have been reversed? Why do I say that Moses is an unsuitable subject for children, while Isaiah is not? Answers to these questions will be found if they are sought for, and they are found mainly in Chapter XXII. I must urge my critics, therefore, to consider mainly the principles upon which the scheme rests, rather than mere details of the scheme itself which, doubtless, can be vastly improved upon.

One vast part of the subject I leave almost untouched—the treatment of English history as a part of *Gesinnungs-unterricht*.[1] Some one else may

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people cannot possibly go to heaven, and must distribute among the poor."

"On these two commandments hang all the law and the prophets" was interpreted by one pupil as an imperative sentence. ("Go and hang the law and the prophets!")

[1] Character-forming instruction.

perhaps try to elaborate this part of the subject. We want a History of England which is a history of men and thoughts, and is illustrated by contemporary writings. We want, in fact, the history of England treated as I have treated in brief, the reign of Jeroboam and the work of Isaiah (p. 222-5). I daresay such a book exists somewhere. The attack of educationists upon the teaching of mere dates and battles is victorious in theory but has failed in practice. History still remains the worst taught of all subjects (except morality and the Bible).

In self-defence I must avow that I am not a "mere theorist," "an unpractical person, who has never taught a class," and so forth. I have taught boys of various ages, and classes of various sizes. I think I know what is feasible and what is not. I will even venture to say that my scheme, by promoting "concentration" of instruction, will tend to considerable economy of time. The teacher, instead of having to dip simultaneously into Psalms, Genesis, Corinthians, Samuel, and half a dozen other books, will have a narrower and more centralised field to look after. Hence there is a chance that he will be able to learn something about the subject which he teaches. At present he cannot.

Again, if my onslaughts on clergy, teachers, managers, and the public are too violent, let my readers take them *cum grano*. The enthusiasms of youth, as critics have doubtless discovered, are not yet, in my case,

> Gone like fires and floods and earthquakes of the planet's dawning years.

Besides, who in England would read a book on education, if it were devoid of acrobatics?

Further, the constant recurrence of the personal pronoun, first person singular, is due to the fact that when a man *is* almost alone in well-nigh

unexplored territory there is no reason why he should beat about the bush. Some people have made good suggestions for dealing with *one* part of the matter; other people for dealing with another part. But I know of no one who has attempted all these things together: (1) the reform of biblical instruction in accordance with historical and critical thought; (2) the reform of biblical instruction in accordance with educational, mainly Herbartian thought; (3) the sanctification of "secular" instruction by a demonstration of its "sacred" character; (4) the restoration of history (combined with geography, literature, etc.) to its moral rights as a supremely important element in *Gesinnungs-unterricht*; (5) the provision of "ethical lessons" dealing with modern moral problems.

Just a word upon (5). As I point out elsewhere, there is no hard and fast line between "ethical" lessons and "historical," "biblical," or "religious" lessons. In a comprehensive scheme of instruction the distinction between the four would vanish. Why then keep to the distinction? Because I look practical exigencies in the face. I do not believe that school managers are likely, for many decades to come, to grapple scientifically with the whole problem, and to try to evolve a comprehensive scheme which shall include every important moral agency. Improvements must occur slowly and will probably take two directions: (*a*) the reform of the existent biblical instruction; (*b*) the addition of "ethical lessons" as supplementary to this. Accordingly, I beg of school managers, even should they ignore all my other suggestions, to accept this last one. "Ethical lessons" are a crying need of the age.

And yet, in the following pages, I have devoted more attention to the reform of the existent biblical instruction than to the other matters. Still, I have indicated clearly enough, albeit briefly, the lines

on which these other matters (English history, etc.) should be treated.

Finally, I must emphasise the fact that though my thoughts have turned mainly to the reform of moral education in *elementary* schools (where the need is so terribly urgent), I hope and believe that even secondary schools can learn something from what I have written.

CHAPTER II

DÉBÂCLE.

Is it not obvious to all that the hopes of last-century educationists have failed almost utterly of realisation?

Is it not obvious to all that there is neither mental alertness nor moral enthusiasm in those who have passed through our schools?

Is it not obvious to all that we have prepared a moral *débâcle* for ourselves by our persistent blindness to the need of genuine moral education?

. . . . . .

Do the pupils we turn out from our schools love learning?[1]

Do they, as a rule, manifest the smallest interest in science, literature, or any worthy object?[2]

Are their tastes any higher than the tastes of their ancestors of half a century ago?

Are there ten per cent. of our boys who possess any interest higher than that of "muddied oafs"?

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[1] "The dearth of books is only the outward and visible sign of the mental torpor which reigns."—MARK PATTISON: *Fortnightly*, November, 1877.

[2] "The English . . . do not love learning at all, and will neither learn nor teach themselves. What is lacking is a general pleasure in the exercise of mental energy, a desire to learn, and an interest in the processes of learning."—Dr. Gow's Presidential Address to the Association of Head-masters. January 9th, 1902.

Is not this football interest the very *highest* they possess, their other interests being still worse, drinking, smoking, gambling and the patronising of low music halls?[1]

Is the language we hear in our streets[2] better or worse than it was?

Is the behaviour of our boys in the streets[3] such as we can approve?

. . . . . .

"Oh, but," I shall be told, "these are mere externals. We still have RELIGIOUS EDUCATION! We teach the BIBLE!"

. . . . . .

Are there two per cent. of the inhabitants of Britain capable of giving an account of the life of Jeremiah?

Are there two per cent. of the inhabitants of Britain who know the relation of Deuteronomy to Jewish History?

Are there two per cent of the inhabitants of Britain who have ever heard of the "Prophet of the Restoration"?

Are there two per cent. of the inhabitants of Britain who could summarise even the briefest of Paul's epistles?[4]

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"The fault of the teachers," you say.

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[1] "The bad boy is increasing in the land."—*Lloyd's News*, February 16th, 1902.

[2] "We would gladly see the resolution passed by the East Ham Council to stop offensive language on tramcars adopted by other local authorities. . . . The strange thing is that those who indulge in it are, as a rule, quite unconscious of giving any cause of offence."—*Westminster Gazette*, September 6th, 1901.

[3] "The manners of the rising generation are already non-existent."—*Globe*, February 3rd, 1902.

[4] One is almost tempted to ask whether our best hymn-

Is there a single "Scripture syllabus" issued by any school board in Britain which shows the faintest knowlege of modern scholarship?

Is there a single scientific or psychological principle which is not violated by the school managers (board and voluntary) who draw up such syllabuses?

. . . . . .

"How can school managers help it?" you say. "Where are the books to guide their choice?"

. . . . . .

Did not Matthew Arnold, in 1872, urge the claims of the "Prophet of the Restoration," and bring out a reading-book?

Have the school managers of Britain ever read Rev. Peter Prescott's little book, *Moral Education* (dating back to 1883), in which the writer urged that "moral education is the great want of the age"?

Is there a school manager in England who has ever read Mr. Adler's brilliant little book, *The Moral Instruction of Children*, dated 1892, and full of suggestions which would do untold good?

In fine, is there a British school manager who has ever in his life given a single serious thought to the question of the correct *method* of moral training, or tried to read a single book on the subject?[1]

. . . . . .

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writers are acquainted even with the life of Christ. One of Conder's finest hymns depicts Christ as "fasting," and refusing "every pure delight," and this is said of a teacher represented time after time in the records as "sitting at meat," and who even explicitly claimed to have come "eating and drinking," in contrast to John's disciples.

[1] My own answer is, "Yes, there are perhaps a few, in Birmingham and elsewhere." Doubtless many managers would indignantly deny the above insinuations. I daresay such people are interested deeply in moral questions; but their interest never seems to take the practical form of agitating for improvement of moral teaching in our schools. They take more interest

"Still, we are a religious people, and have RELIGIOUS EDUCATION, however defective!"

. . . . . .

Is it "religious" to compel hundreds or thousands of teachers to teach for historic facts many statements which are admitted by all scholars to be unhistorical or mythical?

Is it "religious" to avoid scrupulously, or to haggle over the giving of moral instruction dealing with present-day questions like juvenile smoking, or only to admit such teaching into the schools as a result of outward pressure?

Is it "religious" on the part of school managers to refuse to give serious thought to moral education? Is apathy "religious"?

What "religious" or "moral" lessons can be conveyed by a perusal of the book of Joshua—that universal favourite of school syllabuses?

Are the "Ten Plagues of Egypt" (though taught almost universally) of any value whatever, "religious" or other, to children?

Was not the Rev. Father Hawkins, member of the Leicester School Board, right when he said

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in curing a drunkard than in teaching a boy. It takes a higher order of mind to aim at the prevention than to aim at the cure of moral evil.

On the general question of the almost complete ignoring by school managers of the question of *method* (in *every* subject) see article by "Vigilans" in the *Fortnightly* of March, 1902. The "progressive" party is as apathetic as any other party over this question, and, indeed, by its insistence on multiplying subjects it has done enormous harm. Of course the root of the mischief with "secular" subjects was the 1862 code and "Payment by Results," a plan which killed all life for thirty years. But "religious instruction" did not come under that code, and yet here, too, we find *utter neglect* of the question of method, even by the greatest zealots. The only subject with which school managers have had a free hand, they have mismanaged. The same weary "religious syllabus" goes the round now as twenty years ago.

that it would be better if children were instructed in the "ten plagues of Leicester"?

. . . . . .

Finally. If our systems of "religious instruction" are as perfect as we think, what can be the reason why special treatment has to be given to such subjects as kindness to animals, temperance, courtesy, and so forth?

Are these duties "religious" or "irreligious"? If the former, ought they not long ago to have been taught as part and parcel of our system?

. . . . . .

Our systems of moral or biblical instruction are almost entirely stupid. They are a hundred years behind the time. They seem untouched by educational progress. Above all they are clearly ineffective. Most of the scholars who leave our schools do not love the Bible, do not love reading, or any intellectual or elevated pursuit, have no moral enthusiasm, and have only tastes which are low, dubious, or at best neutral. We, as a nation, are kindly and charitable, after our somewhat stupid fashion; but in other respects—?

. . . . . .

Who does not know the modern mob? Who has not seen it swarming into the threepenny seats of a music-hall or through the turnstiles of a football field? Who has not seen it drunk? Who has not seen it waiting for the latest racing news? Who has not smelt its smoke from afar? Who has not heard of its patronage of rabbit-coursing and the rest?

Mobs there have always been. But our mobs are supposed to be "educated"! They have votes! But interest in any worthy object they appear to have not at all. And surely that is the touchstone of educational success.[1]

[1] "As to the mental conceptions of those who lived in other

Unless a revolution is effected in our educational system; unless the schools take once for all as their motto, "character-forming" in the Herbartian sense;[1] unless our best men come to feel that here and not yonder is the vitally important spot in the body-politic, here where positive moral forces should work, not yonder where remedies and punishments and charities seek to cure evils which spring largely from emptiness of mind—unless something of this kind happens speedily, the *débâcle* will be upon us. Indeed, is it not already coming?

Not in increased stringency of punishment, not in increased devotion to preaching, not in increased efforts of charity, not in increased remedial measures, not here lies the solution of most social and moral questions, but in making our schools into schools for education, into institutions for forming character and creating interest. Banish half the *ologies* which are taught, but form *interest*—*many-sided interest*, if possible, as the Herbartians advocate; but, in any case, *interest*; and then we shall find many social evils fly away.

Ruskin has said that education is not teaching people to know what they do not know, but to behave as they do not behave. "It is to be judged not by the knowledge acquired, but by the habits, powers, interests."[2] So judged, English Education has failed.

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times, or if now alive are not known even by sight, the ordinary person is profoundly indifferent to them."—QUICK: *Educational Reformers*, p. 12.

[1] "Schools, ever since (the Renascence), have been places of learning, not training."—*Ibid.*, p. 11.

[2] *Ibid.*, p. 169. The same great writer sees the failure as well as the ideal. "In these (elementary) schools the heart and the affections are not thought of, the powers of neither mind nor body are developed by exercise, and the children do not acquire any interests that will raise or benefit them" (p. 377).

And in the face of warnings! Nearly twenty years ago the Rev. Peter Prescott declared in his little book *Moral Education*:[1]

"The English nation at present places learning first and virtue nowhere; that is to say, virtue has no recognised place in the curriculum of studies. . . .[2] Vast multitudes of children are expected to be grateful to their parents, although no pains are taken to show them *why* they ought to be grateful."

And he uttered words with which I may fitly close this chapter.

"Moral Education is the first want of the age, and the urgent need of it may be traced through the entire range of the secular and religious life of society."

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[1] Hodder and Stoughton, 1883.

[2] I know how absolutely astounding this statement must seem to thousands of clergy and ministers. To them, the teaching of certain stories about Christ or about Elijah seems necessarily to involve everything else—every virtue under the sun. But people who begin to look into the matter discover what a delusion our clergy and ministers are under. I may here quote from the preface to Miss Lois Bates' book *Character-building (Morals) and Manners*: "Although it is admitted by all teachers, in theory at least, that morals and manners are essential subjects in the curriculum of life, how few give them an appointed place in the school routine! Every other subject has its special time allotted, but these—the most important subjects—are left to chance, or taken up, haphazard, at any time." In many cases they are not "taken up" at all.

CHAPTER III.

ENGLAND.

VERILY, we English are a strange nation in matters educational! From pulpits and platforms, from Whigs and Tories, from cathedral cloisters and chapel vestries, comes one emphatic avowal—religious instruction is the most important part of education. Church may differ from chapel as to shibboleths, but church and chapel vie with each other in lauding religious instruction. Teachers, too, profess an equal enthusiasm, or give a willing acquiescence.

Actions, alas! speak louder than words. Let us judge this matter by deeds rather than by professions, for the best test of the genuineness of a conviction is the amount of trouble taken in carrying the conviction into practice. If the English believed, instead of imagining that they believe, in religious instruction, they would surely make some serious efforts to find out good methods. We should expect to hear of books being written, magazines established, conferences held, foreign nations observed. We should expect that some echoes of the present German controversy would be heard on the west of the North Sea. We should expect—anything rather than what we have at present, absolute indifference, blind acquiescence, total ignorance of the fact that there is a problem of method at all.[1]

[1] "We have most of us the greatest horror of what we call

Scarcely any decent text-book on the subject appears; none whatever for elementary schools. Works on general education ignore it, or dole out commonplaces. Diocesan conferences and free church councils laud religious instruction to the skies, but disperse without manifesting the slightest consciousness that there may be right ways and wrong ways, and that present ways are mostly wrong and at best useless.

Clergy and teachers are the two parties specially concerned in this matter of method. How stands the case with them?

Clearly the two studies necessary are educational science and theological science.[1]

Many clergy and ministers are highly educated men; many are not. But even those who are, feel doubtful as to the advisability of making any changes in the present antiquated systems of "biblical instruction." They cling to the delusion that it is specially "dangerous" to discount, in the presence of children, the claims of tradition. Moreover, if an innovating clergyman or minister were earnest for reform, his innovations would have to be made through agents—the teachers. Hence he would have to teach the teachers. But to expect the latter class to enter heartily and voluntarily into a new series of studies, when their spare time is already occupied in agitations for decent salaries, etc., and to expect a clergyman or minister to devote *his* time to this new task, and thus lose opportunities for this,

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'secular' education, meaning thereby an education without formal religious teaching. But this horror seems to affect our theory more than our practice. Few parents ever inquire what religious instruction their sons get at Eton, Harrow, or Westminster. . . . Even in some 'Voluntary Schools' we do not find religious instruction made so much of as arithmetic."—QUICK: *Educational Reformers*, p. 500.

[1] By "theological science" I here mean mainly *biblical scholarship*, not dogmatics.

that, and the other ——! A still further reason for standing still and doing nothing, is that reforms are certain to rouse a hullabaloo among the fellow clergy, or among the ever-faithful laity.

But many ministers are not, in theological matters, highly educated, and their best energies are devoted to "work," not to thinking about theological problems. But their "work" never seems to include the task of improving biblical education. They can draw up syllabuses for biblical study—which turn out veritable monstrosities (see ch. viii.). But as for sitting down and having a good "think" about questions of *method*—this they appear never to do.

A still lower limbo is occupied by those clergy and ministers who are neither learned nor energetic —whose only prominent characteristic is mental and physical indolence.

The result of all this is that from the most enthusiastic advocates of "religious" or "biblical" instruction, the clergy and ministers, we get no ideas whatever upon this subject—only exhortations and invectives. So far as elementary schools are concerned, theological and biblical science might just as well not exist. Only the upper strata of thought are moved by faint breezes, critical and scientific; and though these have already reached our better-class secondary schools, they have never penetrated into the chosen caves, recesses, dens, and retreats of obscurantism where lie the elementary schools.

But another study besides theology is necessary —education. This study is supposed, though erroneously, to be the pet hobby of elementary teachers. Fifty years ago it was so. A genuine zeal for education had sprung up; teachers studied *method*; hopes ran high. In an evil hour the Right Honourable Robert Lowe appeared on the scene and established "Payment by Results," despite the protests of teachers and of every one else who knew

what was bound to follow. And now, after forty years (thirty of which were passed under Mr. Lowe's "dreadful code"[1]), we have "results" with a vengeance. And the one great palpable "result" is that almost all genuine interest in their work was killed among teachers; for, compelled against their will to become machines and martinets, they can now scarcely conceive of education as meaning anything else.

In short, the elementary teacher, forced for thirty years to despise "method" and "theory" and "principles," now despises them in earnest.[2]

But there are two classes of teachers—elementary and secondary. The first class despises educational theory for the reason above given. But the secondary teachers also despise theory—this time for a quite different reason, not "over-government" but "under-government." The elementary teacher was made into a governmental stone-breaker; the secondary teacher has never been made into anything. He is, apparently, "born, not made." And having grown up in this happy-go-lucky fashion, and having attained, by a process of natural selection and survival of the fittest, to some sort of a position, he turns round upon those who speak of "educational principles," of Herbart, of college training, and so forth, and asks them, "Where is the necessity for all these things? A teacher is born, not made. The best teachers have never heard a word about Pestalozzi or Herbart. Look at me!"

In fact, practically all classes of teachers distrust "theory," though from "theory" have come almost all good changes in education as well as some

[1] As "Vigilans" rightly calls it.—*Fortnightly*, March, 1902.

[2] There are recent welcome signs of change, but my general statement still holds good. Besides, isolated attempts are useless and thankless.

bad ones. Beyond a few watchwords borrowed at second-hand from Pestalozzi, and spoilt in the borrowing, most teachers recognise no "principles" of education at all. They are "practical" men, and a "science of education" is a dream generated by the fumes of metaphysics and tobacco in the heads of German visionaries. Even if a teacher meditated an educational reform he would be in the same predicament as the clergyman or minister meditating a theological reform—he would be opposed by the dead weight of tradition. What school managers want originality in their employees? Original-minded employees are annoying persons, especially to such other persons as are devoid of any clear ideas on educational subjects. Thus, whether due to the fault or to the misfortune of teachers, the fact remains that scarcely ever does a *reform* originate in the ranks of the "practical men" of education, though the working-out of reforms, once they are suggested, owes much to professionals.

Could, then, a situation be worse? To effect a reform in this region, educational experts must know theology, and theological experts must know something of the true principles of education. There must be holy matrimony between the two sciences. So far is this from being the case that not only are the two sciences not wedded, they do not even exist in the quarters where they are wanted. Many ministers and clergy do not know, or are out of touch with, modern theology; others doubt the expediency of departing from tradition, fearing lest the minds of the humble laity will be thus upset. Teachers again, do not know scientific education. And lastly, probably not a hundred persons exist in Britain who know both education and theology.

. . . . . .

And so the schools jog on. Secondary ones teach "Divinity," but think ten times more about classics,

and a hundred times more about cricket. "Voluntary" ones teach apostles' creeds which the apostles did not compose. Technical and science schools ignore the Bible altogether, with no protest from clergy and ministers. Board schools teach a heterogeneous jumble of Plagues of Egypt, Christian miracles, virgin births, Jericho trumpetings, and stories about little boys who were destroyed by inspired bears for calling Elisha a "bald-head."[1]

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[1] We English are in the habit of despising or hating the Jesuits. But the Jesuits know their business, while we do not. The history of how their Order spent fifteen years (1584–99) in drawing up, discussing, testing, and modifying their plan of instruction in schools before this plan was finally authorised, is a history which ought to shame us. It is a question whether any school managers in the country have ever spent fifteen minutes in discussing "method"; the Jesuits spent fifteen years! Whether writing should be sloping or vertical; whether reading should be taught analytically or synthetically; above all, whether our biblical lessons are not the greatest delusion outside the walls of Bedlam—appear to be questions beyond the mental horizon of managing bodies! We suffer from what Dörpfeld calls, "didactic materialism"; the notion that so long as something—as much as possible (never mind the quality!) —is taught, we need not trouble about "method." And the "Progressives," with the best of intentions, are perhaps the worst offenders.

CHAPTER IV.

GERMANY.

MEANWHILE Germany, ever strenuous (even over trifles), has been doing our thinking for us. This very problem of biblical education,[1] which we in England seem to regard as solved, is being earnestly and intelligently grappled with by German thinkers and teachers. Unanimity has not been attained, nor will it be; but intelligent and deliberate adoption of views and systems, in part erroneous, is surely a higher thing than apathy and inanity. Even if the entire series of results attained by the Germans were erroneous, these men put us to shame; they are in earnest.

I am no advocate of borrowing ideas from abroad without discrimination. But in this case we must either borrow or starve. "How to teach properly the Bible in elementary schools" is so trivial a matter that we never even *think* about it, though we devote a good deal of breath and energy to *shouting* about it. Secondary schools, on the other hand, have undoubtedly shown some susceptibility

[1] Not "moral" education in the narrower sense. Germany is sectarian to the core and, so far as I know, has little to teach us with regard to "ethical" lessons. France can teach us more here.

to modern thought; but even in these there are no systematic principles, no great coherent body of scientific truths recognised as valid for educational procedure. In the field of elementary education, where the heavy boot of governmental pressure has operated for good and ill (even, apparently, on subjects like this, which, strictly speaking, fell outside the governmental purview), there are, so far as I know, absolutely no native ideas at all, except a few wrong ones. Hence, if we mean business, we must first cover our nakedness with ideas from the German wardrobes. These we shall find full enough, with good, bad, and indifferent matter.

But let us console ourselves. Germany is only half a century ahead of us. She was once in our present position, to a certain extent she is so still, blindly acquiescent in uneducational and antediluvian methods. Listen to the leading exponent of present-day Herbartianism:

"It is well-known how, after Pestalozzi, there grew up an unusual amount of activity in the region of Method, an activity which extended to all departments of the common school. Only one department was neglected—religious instruction." No doubt many books appeared dealing with this subject, but on nearer examination it will be found that "only old ruts were being again traversed. The cry for reform is now being raised louder still, but we are far removed from an actual reformation of religious instruction. And this is strange enough when it is considered what a high significance religious instruction possesses. . . . Its neglect is, in spite of all denials, obvious to him who chooses to see." [1]

Professor Rein goes on to narrate how reforms of *method* crept in, but the *matter* of instruction

[1] *Das Erste Schuljahr*, sixth ed., p. 164.

remained unaltered—Old and New Testament history, catechism, passages, and hymns. Men never asked whether the material was suitable for children. But even *method* remained, to a large extent, bad; there was a maxim that children need not understand what they learnt by heart, for understanding would come later; thus in the region of religious instruction men ventured to defend a method long rejected in other regions!

Like a true Herbartian, Professor Rein views with dismay the weakening of the moral influence of the school which follows from unscientific methods of instruction. Difficulties are many, but attempts must be made at reform. "And indeed it is high time. The question of religion is for us in an eminent sense, a question of the national future. The task is, in face of widespread indifference towards religion, and in face of the growing barbarism [1] and immorality of our youth, to discover springs from which a nourishment, richer and more suitable than hitherto, for the moral-religious development, can be obtained. The church has till now neglected the task of making religious instruction suitable to the religious development of the child; let us hope it is not too late for pedagogy to undertake it, and, from its own standpoint, to initiate a reform of this department of teaching." [2]

Noble words, applicable, alas! to England even more than to Germany. For educationists in Germany, especially the Herbartians, *have* undertaken the task and have made some progress with it, while English educationists and theologians have been asleep or quarrelling. Herbartianism verily is a notable phenomenon. Pervaded by religious conviction almost prophetic in intensity, it nevertheless

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[1] ROHHEIT. I translate the word thus; perhaps "rawness," "rudeness" would be better. [2] *Ibid.*, p. 167.

refuses to bow the slavish knee to the theological idol. For three years it would keep the Bible out of the schools as unsuitable for young children. Only in the fourth year of the child's school-life is definite Bible study to be begun, study of the Old Testament, not of the New. Theologians, or pseudo-theologians, may growl on the one side; secularists may tear their hair on the other, but Herbartians stand firm—firm, at any rate, towards the world around, though with abundant internal dissensions among themselves—in their conviction that the Bible must be taught, but that it must not be taught according to the amateurish notions of every meddling theologian.[1]

I do not propose to enter here into a minute consideration of the reasons—various, but highly controversial and controverted—which have led the Herbartians to exclude the Bible as an object of systematic study from the two (Ziller) or the three (Rein) lowest classes, and to substitute for it *Grimm's Fairy Tales*, *Robinson Crusoe*, and *Thuringian* (or equivalent) *Sagas*. Many of the Herbartians, it may be pointed out, are captivated by the doctrine of "historical culture steps," in accordance with which the child must be made to live through the stages of the development of the human race. They contend that fairy-tale material is most suitable for the child's first year at school, because this material resembles the free and wayward fancies of the infancy of the human race—a time when scientific laws, and the distinction between reality and imagination were not yet known. Hence the child is peculiarly susceptible to stories of this kind, and therefore these and these only, are employed as *Gesinnungs-stoff*[2] at this stage. After a period

[1] See some remarks in Rein's *Pedagogics*, pp. 34, 55.

[2] Material for the formation of character.

of *Robinson Crusoe* and other matter (also selected for definite reasons, into which I need not here enter), the child begins in his fourth year (third year with some Herbartians) the lives of the patriarchs. This portion of the Bible is again selected for definite reasons, some of which appear to be completely cogent. And so the curriculum is thought out and made up. Patriarchs, kings, prophets, Christ. A systematic course of Biblical study, preceded by *Gesinnungs-unterricht* of a simpler character, all thought out (and fought out) by an employment of the best powers of modern educationists, all welded together and integrally connected (more or less) with the whole school course—such a thing seems a dream to English people.

For thirty years the Herbartians have fought the battle *against* the Bible for lower classes. Now, with a zeal and breadth of mind which appear extraordinary to an Anglo-Saxon, they are fighting the battle *for* the Bible in the higher classes. Not that any serious attempt is being made (by "secularists" or others) to remove this book from schools. No, the battle which the Herbartians are fighting is not for the existence of the Bible, but for the intelligent teaching of it. Every nerve is on the *qui vive*; every hand is to the plough.

By taking a most cursory glance, I find that the Herbartians of Germany were responsible during 1899, for at least twenty books or articles on religious instruction, taken in its narrowest sense. Probably the number is considerably greater. Moreover, the Herbartians are only few in number (2000?) compared with the whole army of German teachers. They own eight or nine educational journals, while Germany as a whole probably produces several times as many. Educational societies flourish everywhere; teachers and pastors

actually *discuss* education ; questions of salary, tenure, and castigation do not monopolise the "agenda" of national or provincial unions. At least four societies, each with its journal, are devoted to the gymnasia (classical schools) ; one is conservative, one devotes itself to "moderate reform," two others to "progressive reform."

All this intellectual life must be perfectly unintelligible to the English teachers, clergy, and "thinkers." How many in England dream of publishing really thoughtful books and pamphlets on how to teach anything—least of all, the Bible? Who in England thinks of applying psychological and educational principles to the question, "How men are to be made better"? We shout for religious education ; we tear out our hair (or our opponents' eyes) ; we go on periodical rampages which we mistake for crusades ; we tell pretty, though mythical stories about her late Majesty presenting to some noble savage a Bible, and describing the same as "the secret of England's greatness." If the Bible be the "secret of England's greatness," it must be so in the same sense that pins have saved thousands of lives, "by not swollering 'em." For if we are to judge by the amount of genuine energy and intelligence thrown into the reading, teaching, and elucidation of the Bible, we do not appear, as a nation, to care a respectable rap about it. Our scrutiny of football results is a thousand times more careful.

I know this will be fiercely denied. But I must make my meaning clear. I do not deny that many respectable households read the Bible. I do not deny that the Bible has a great sale. What I do deny is, that people will make any great efforts to grasp its meaning and its history. I appeal to one of our greatest theologians and archæologists. "It is strange how seldom we think of even trying

to understand what a passage of Scripture must have originally signified to the author and his readers, or to realise its precise meaning. It may be due to a want of historical imagination, or to over-great familiarity with the mere language of the Bible ; whatever be the cause, the fact remains." [1]

I believe that the method of lesson reading, as it prevails in the Church of England and in most Nonconformist Churches, is almost useless. There seems to be some notion that "reading a chapter" conveys a blessing apart from any effort at understanding. In other words, "reading a chapter" is a sort of Protestant sacrament. But ask one of these regular "Bible readers" what was the leading message of one of Paul's epistles, or what was the occasion of one of Isaiah's prophecies, or what Nahum prophesied about, or in which gospel the "widow's son at Nain" is mentioned—and these worthy folks are dumb.

I do not propose that we should adopt Herbartianism *en bloc*. It is a strangely complex system ; in the eyes of some, contradictory. Its representatives are, for the most part, pious Lutherans, yet no bigots. Ziller, their greatest man, was denounced by the rationalists as a "pietist," and by the orthodox as a Darwinian. That the Bible should be excluded from the school for two or three years seems outrageous to the Lutheran Church, and even the zeal of the Herbartians for biblical teaching at higher stages has never compensated for this primary offence. Of course, that Church, like most Churches, cares nothing for *method*, so long as the tale of bricks is made up. But the Church is powerful ; and thus Herbartianism, sailing between a Scylla on the one side, and a Charybdis on the

[1] SAYCE: *The Higher Criticism and the Verdict of the Monuments*, pp. 26-7.

other, has a strange and motley appearance. Is it science or fanaticism?

Whichever it is, Herbartianism cannot be transplanted unchanged into Britain.

Moreover, I am not sure that Herbartians are entirely right in their exclusion of the Bible for two or three years, though they are absolutely right in their protest against catechisms and the teaching of dogmas. The value of fairy tales, *Niebelungen*, *Robinson Crusoe*, etc., is, no doubt, great. These materials are excellent for kindling the imagination, enlarging the circle of thought, and even rousing the moral judgment of the young children for whom Herbartians use them. Now, inasmuch as defective imagination and absence of ideas are two of the greatest causes of vice, fairy tales and similar material are necessary; but I am not sure that biblical stories need be excluded, even at the very early stages. The Bible, *as such*, should of course be excluded, but certain biblical stories, treated in a juvenile and highly imaginative manner (Mr. Adler's brilliant little book will here give us many suggestions) are, so far as I can see, quite unobjectionable. The parable of the Good Samaritan may thus be made use of, though only a third of its meaning will be grasped by infants. The stories of the birth of Christ, regarded by the Liverpool and most other school boards as suitable for infants, are morally useless and historically dubious, but they are perhaps innocent enough, and may be put, if we wish, among the miscellaneous material which is to be used for the kindling of infantile imaginations. I see not the least objection to the employment in infant schools of various stories out of the Old and New Testaments, provided the stories be used mainly as "imagination material," and that premature attempts to draw forth the moral judgment or to establish religious convictions be avoided. The "infant" is neither a

moral nor a religious being, and it is folly to treat him as such.

I differ, therefore, from the Herbartians on some points. But if biblical stories be treated at an early stage, in a theological or dogmatic manner—then certainly they had better be excluded altogether. If they are used at all, there must be great freedom of treatment ; the teacher must draw largely on his imagination, and fill out the stories with a multitude of details not actually found in the Bible itself. Mr. Adler, always suggestive, transforms Adam and Eve into a boy and girl, and the serpent into the voice of conscience. All this is innocent enough. The danger is that teachers who are dogmatically inclined will be unwilling to follow such suggestions.

Enough has been said to show that the Germans, especially the Herbartians, are *thinking*, *planning*, *working*, while we are reclining at ease (in the intervals between our football or partisan enthusiasms), drowsing, nodding, slumbering—with occasional bad dreams which make us jump up, hit at whatever comes nearest, and shout "religious education!" at the full strength of our lungs. After that we go to sleep again.[1]

Herbartianism is a powerful movement, but a vast number of German teachers stand outside its ranks. They have been influenced by it in many ways, but they would not call themselves Herbartians. Hence a few remarks should be here added relative

[1] In Germany, within the space of five years, at least five *Lives of Jesus for schools or teachers* have appeared in response to the stimulus of higher thought.

Bang, *Leben Jesu*, 1895 ; Renkauf, *Leben Jesu*, 1898 ; Thrändorf and Meltzer, *Jesu-Geschichten*, 1899 ; Schmidt, *Geschichte Jesu*, 1899 ; Heyn, *Geschichte Jesu*, 1900. Heyn's work is one of first-class ability and of the most advanced theological character. If such a work *for schools* appeared in England ——!

At least four *Lives of Jesus* for schools within *two* years! Probably there are several more.

to the *general* position of religious education in Germany.

"Ethical instruction" (instruction in morals independently of religion) is, I believe, regarded but little in Germany.[1] In the schools, Protestantism or Catholicism reigns supreme. The religious instruction is extremely systematic. It stands in the forefront of the programme. The teachers have themselves studied their subject with considerable care, and those most fitted for the work give the instruction, a point we might imitate with advantage. For an elementary teacher to be familiar with Wellhausen and Ewald is not at all uncommon.

One other point which we may well imitate is that the complete Bible is never used; the children are brought up on an expurgated edition and upon biblical reading-books which contain in addition to selections, also commentary, maps, etc. Historical, geographical, and archæological matters are studied more than in England.

There is of recent years a slight increase in the emphasis placed on the ethical side of religious instruction,[2] and a considerable diminution in the amount of dogma taught. Criticism, including Herbartian criticism, is slowly undermining the use of the catechism and the practice of copious memorising. The amount of time devoted to religious instruction has also been greatly reduced. In 1848 some schools devoted twenty hours a week to the subject; now the average is four or five.[3]

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[1] Still it is, I am told, sometimes substituted for dogmatic theology.

[2] Dörpfeld, the great Herbartian of Rhineland, was a member of the "Verein für Ethische Kultur," a society which would, I imagine, correspond closely to our "Ethical Societies."

[3] I may add as an interesting, though scarcely pertinent fact, that the German Socialists, when they have to choose whether their children shall attend Protestant, Catholic, or Jewish instruction, often prefer the last as the least dogmatic.

CHAPTER V.

FRANCE.

FRANCE can teach us something. I suspect that a good working solution (I do not say "ideal" solution) of the present problem can be found in a combination of Herbartian methods of teaching "secular" and "sacred" history with French schemes of moral instruction.

"But the French are not specially distinguished for morality, and their patronage of certain methods of moral instruction does not speak in favour of such methods."

Human nature is much the same everywhere. A Frenchman is no worse than an Englishman. In certain virtues he stands pre-eminent. His thrift is enormous; his "patriotism" (chiefest of virtues in the opinion of sundry moderns) is as intense as the veriest jingo could desire. The moral code of the Frenchman differs in certain points from that of the Englishman, but the Frenchman has a conscience, and he follows it as much as the Englishman follows his.

I have little to say in detail about the French schemes of moral and civic instruction. But their existence should be recognised.

It was in 1886 that a law was passed which excluded from schools all denominational teaching, whether Catholic, Protestant, or Jewish, and put in its place the teaching of morality and civic duty.

We may pride ourselves on our superiority to

France; but France has often led the way when Britain has lagged behind. It was France that invented the Metric System. It was France that possessed a Minister of Education in 1828 when such a functionary was undreamt of in England. France had free education in 1881, England not till some years after. Is it possible that likewise on the subject of moral and civic instruction she is in advance of us? Verily so.

Impartial witnesses[1] bear testimony that this instruction is often given with zeal and intelligence. "I was agreeably surprised by the interest the children generally took in the *morale* lessons." The teacher may use, among other agencies, that of history, "not to distort actual facts, but to put in their proper light and setting men and deeds that the jingo writers of school histories are too often prone to ignore." The teacher "leads his pupils from the narrow circle of duties towards self to the wider circle of altruistic virtues which round off the good man into a good citizen, showing them ever by concrete examples that if thrift is good, mutual assurance is better; or, after explaining to them the merits of temperance, he enlists them in the civic campaign against alcoholism; or, going still further afield, unfolds to them the *raison d'être* of the *Loi Grammont* against cruelty to animals."

The French have given much attention to this subject. I am told that their manuals of moral and civic instruction are remarkably sound and thorough, though I do not suppose that they are any better than the excellent pioneer books of Messrs. Gould & Hackwood. The significant point is that one nation of the world has made a great experiment.[2]

[1] My chief authority is Mr. Cloudesley Brereton's *Special Report.*

[2] In order to conciliate such parents as desire "definite

I do not advocate that the French plan take the place of our biblical instruction; but I do contend that a combination of improved biblical instruction with definite moral and civic instruction would be a vast improvement upon the present British chaos.

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religious instruction" for their children, the schools are closed on Thursdays (as well as Sundays). Some Anglo-Saxons see in the French device a possible solution of the religious difficulty in Britain and America.

I will mention here one or two of the French text-books dealing with the present subject. They will repay study.

(1) *Cours d'Instruction Morale et Civique.* (Gerard.) Pub. Gedalge, 75, Rue de Saints-Pères, Paris. [Four books, about a franc each; two for boys, two for girls.]

(2) *Enseignement Moral et Civique.* Pub. Desclée, 30, Rue St. Sulpice, Paris. [More "religious" than the above; catechetical in form; good on economic questions.]

(3) *Leçons de Morale.* (Marion.) Pub. Golin, 5, Rue de Mézières, Paris. [Not a school book, but good for teachers.]

Marie Corelli's tirade against the French system (*The Mighty Atom*, pp. 298-300) is to be read with caution. "The criminality of minors is in inverse ratio to their attendance at school." [M. Tarde, quoted in Mr. Brereton's Report.]

CHAPTER VI.

AMERICA.

WE cannot, on the present subject, learn much from America. Germany and France can teach us many things; America far less. Indeed, one American writer—who surely knows the English system through its pretensions rather than its practice—places it alongside of the German as "immeasurably superior" in certain respects to that which obtains in his own country.[1] Such a contention cannot be maintained unless we choose to accept the view that *any* instruction called "religious," however bad, is "immeasurably superior" to an absence of any instruction. The truth is that the American "common school" is either secular or unsectarian; the Bible is either excluded or is merely "read."

Why, then, refer to America at all? Partly for

[1] Professor De Garmo in the recently published *Principles of Religious Education* (Longmans). "When we compare religious teaching in our own country with that of Germany and England with respect to the first head (the development of intelligence in religious matters), we find that their system is immeasurably superior to our own. In the first place, in both countries there is more or less systematic preparation of teachers for this class of work. . . . In the next place, they have a regular graded course of instruction adapted to the mental powers of the children, the whole course forming a consecutive and more or less complete survey of the whole field" (pp. 62–3). Professor De Garmo knows Herbartianism well, but he scarcely knows well the average English "religious instruction syllabus." I shall refer in another place to the book mentioned in this note.

completeness, partly to indicate that the "ethical movement" is known on the other side of the Atlantic; partly to call attention to the fact that a book of biblical selections is coming into favour among our cousins.

The greatest name in the history of American education is that of Horace Mann. His greatest achievement was the establishment, or rather the reorganisation, of the unsectarian "common school." His greatest controversy, was with the sectarians, who urged that the "common school"—the pride of America—was a "godless school."[1]

The details of that controversy (1837-47) should be known to every student of education. Horace Mann and the Massachusetts Board of Education had sanctioned the use of the Bible in schools, but had prohibited interpretations. He was attacked from both sides: from the side of heterodoxy,—which saw in the Bible a sectarian book[2]—and from the side of orthodoxy—represented by the Rev. Matthew H. Smith, who, inveighing against Secretary Mann, declared: "You may introduce the Bible into every school in the state, yet if it goes in in any other light than the inspired word of God . . . it ceases to be the Bible as Christians cherish it, its moral power is gone." The usual arguments were cast backwards and forwards, but the result was a decisive victory for Horace Mann and unsectarianism. From his time onwards, and not only in Massachusetts, but in the other states of the union, the common

[1] There exists a common vocabulary among sectarians of different churches and countries. The churchmen of England denounce the board school as "godless"; the stern Puritans of the Horace Mann period denounced the common school as "godless"; the Catholics of France denounce the officially established schools as "godless" (*Écoles sans Dieu*).

[2] By the way, the Supreme Court of Wisconsin declared in 1890 that the Bible *was* a sectarian book, and that even the reading of it without comment *was* "sectarian instruction."

school has been either completely secular—the Bible being excluded altogether—or has made use of the Bible only as a reading-book, comments of the teacher being excluded."

Statistics show that the "secular" schools are in a decided minority.[1]

Out of 946 reports sent in, 454 testify to Bible-reading in all the schools concerned, 295 to Bible-reading in part of the schools, and only 197 to the exclusion of the Bible. Exclusion prevails mainly in Western States (Nevada, etc.). But these statistics taken alone can easily mislead. Much is left to the discretion of teachers. Now if teachers are the same in America as here in England, a subject which is not compulsory will only get scant attention. Thus there may nominally be Bible-reading and yet this may frequently be "shirked" when other "more pressing" duties render "shirking" necessary. Again, "ten minutes" a day is frequently given as the time allowed for Bible-reading. Still again, all "notes and comments" are expressly excluded in a vast number of cases. Reading between the lines, and judging from various other facts also, I fancy that Bible-reading in the States is a perfunctory business. And yet, for some reason, external results seem to justify the plan. Professor De Garmo, no enthusiast (as we have seen) for the American system, speaks favourably with respect to its influence upon the "cultivation of the habits of Christian conduct." "I think we need not be ashamed of the results in this country as compared with those in England, France, or Germany, especially if we take into consideration the extremely limited agencies that we have for directly influencing the conduct of

[1] I quote from the Report of the U.S.A. Commissioner of Education.

the young."[1] And one prominent Bristol philanthropist and educationist, who has several times visited America as an observer of education, declares in a letter that he "has heard more foul words in the street in one day in Bristol than he has heard in three months" the other side of the Atlantic. Of course, "foul words" are not the only tests of the moral condition of a country; still, there is ample ground for believing that despite the "godlessness" of the American schools, and the supposed "godliness" of English schools, the American boy is at least as moral as his English cousin.

That the system established by Horace Mann is fated to last indefinitely, no cautious person will venture to predict. It is being attacked, now as ever, from two sides. The denominationalists clamour for "definite religious instruction"; there is much doubt whether they will ever succeed in their demands. More promising is the ethical movement voiced by such men as Felix Adler,[2] W. M. Salter, W. J. Sheldon,[3] and Thomas Davidson. These men, like their co-workers in England (Dr. Stanton Coit, Mr. F. J. Gould, and others), urge that the French plan of systematic moral and civic lessons should be adopted either in addition to or as a substitute for biblical instruction. Ethical instruction does not necessitate the exclusion of biblical matter from the schools; Mr. Gould in England and Dr. Adler in America both make considerable use, in their works, of biblical stories. But the Bible would have to be used, along with other books, as supplying illustrative material for an independently worked-out scheme of moral instruction; it would not be the

[1] *Principles of Religious Education*, p. 65.

[2] Author of *The Moral Instruction of Children*, etc. (dealt with on p. 106).

[3] Author of *An Ethical Sunday-school*, etc.

starting-point from which all moral instruction would proceed.

It should be pointed out that several states of America already lay stress upon "moral instruction." In the far West (Utah, Nevada), where no biblical reading is permitted, "morality is taught and inculcated in all of the public schools." [1] "Although there is not one school in the State where the Bible is read, efforts at moral training are made in all." [2] Even in the older states, stress is laid on this matter in the codes of regulations which guide the schools. "Good morals being of the first importance to pupils . . . instruction therein shall be given in each of the schools. . . . Pupils shall be carefully instructed to avoid idleness and profanity, falsehood and deceit, and every wicked way and disgraceful practice, and to conduct themselves in an orderly, courteous, and respectful manner." [3] The city of Beverley (Massachusetts) gives a lengthy list of *desirabilia*; piety, justice, a sacred regard to truth, love of country, humanity, universal benevolence, sobriety, industry, frugality, chastity, moderation, temperance, "and those other virtues which are the ornaments of human society, and the basis upon which a republican constitution is founded." "It shall be the duty of instructors to endeavour to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues, to preserve and perfect a republican constitution and secure the blessings of liberty as well as to promote their future happiness and also to point out to them the evil tendency of the opposite vices." Clearly the good people of Beverley are in a state of philosophical darkness; they have not yet

[1] Report on Utah.
[2] Report on Nevada.
[3] School law of New Hampshire.

discovered that convenient maxim of wisdom and healthy indolence, "Virtue cannot be taught."

Rhode Island bewails "a lower moral tone in the community" and lays stress upon "moral instruction."

The district of Columbia mentions among the qualities to be cultivated, "truthfulness, self-control, temperance, frugality, industry, obedience to parents, reverence for the aged, forbearance towards the weak, respect for the rights of others, politeness to all, kindness to animals, desire for knowledge, and obedience to the laws of God"—a fairly long list. The average English course of biblical instruction would perhaps cover a quarter of this ground. North Dakota adds "public spirit and respect for honest labour"; and also has a special "parents' day," which is intended to bring about the "co-operation of the parents in the efforts to improve the pupils." The exercises upon that day consist of select songs, recitations, essays, dialogues bearing upon home life, its beauties and duties, the child in the home, etc.

Except for these attempts to give "moral instruction" on systematic lines, the American plan seems unsatisfactory. It may be a necessary *dernier ressort*, but it is a miserable one. The Bible is too great a book to be ignored (as it is in many American schools) or to be read mechanically without note or comment (as in the majority of the schools). If sectarians and unsectarians insist upon depriving the book of its truly educational value and upon making it into a weapon for controversial purposes, then, I suppose, the American plan of exclusion, or of merely mechanical reading, is the only possible one. But it is a sad necessity! Every boy and girl, every citizen, should be familiar with the best parts of the Bible. Biblical characters should live and move before our thoughts, biblical scenes be as

familiar as Belgian battlefields. Who is ignorant of Hebrew literature has small claims to the name of an educated man.

The Americans, though apparently resolved to maintain their unsectarian and secular schools, are not blind to their defects. In an important little volume recently published,[1] certain leading American theologians and educationists bring forward proposals intended to supplement the deficiencies of the common school. The proposals aim at a vast improvement in Sunday-schools. Teachers are to be trained and paid, parishes combined, biblical geography studied, the literary qualities of the Bible not ignored, psychological and pedagogical principles attended to, Saturday added to Sunday.

Such a movement is important. We in England need not follow suit in agitating for improved Sunday-schools. The Bible is still in our day-schools, and unless sectarians and unsectarians between them make the situation an impossible one, the Bible is likely to be retained. Let us do with it in the day-school what the Americans are thinking of doing with it in the Sunday-school—begin to teach it intelligently. Let us likewise recognise the necessity for definite and systematic teaching on the duties of life—a necessity of which some Americans are becoming conscious.

Another thing we can learn from America; to place the *whole* Bible in the hands of a class is pedagogical folly. The book is too enormous; the print is too small; the arrangement is uninteresting; a certain amount of the matter is obviously unsuitable. A book of selections, not isolated passages, but passages which throw light upon each other,

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[1] *Principles of Religious Education, With an Introduction by the Right Rev. Henry C. Potter, Bishop of New York.* (Longmans.)

is urgently necessary. Such a book has been brought out by the Chicago Women's Educational Union, and seems likely to help to solve the whole problem of biblical teaching. How sensibly they do some things in America! After the selections had been provisionally made, the book was "approved by the Educational Union, and then submitted to clergymen, educators, ethical teachers, and leaders of the unchurched masses for revision." We in England have lately seen some useful books of this kind brought out, but never in so business-like a manner as this.

Lastly, the Americans are miles in advance of us in the matter of scientific teaching on alcohol and narcotics. Hygiene is an absolutely compulsory subject in their schools, and under this the physiological aspects of temperance are *insisted upon in every state of the Union.* In many states the text-books have, by law, to give adequate space to the subject, and teachers have to pass an examination in it. How necessary the latter provision is, all will admit who have heard an ignorant or prejudiced teacher dishing up exploded fallacies.

CHAPTER VII.

IS "REFORM" NECESSARY? CRITICISM OF PRESENT METHODS.

So much for abroad. Now let us return home.

When an individual begins to prate about "reform," especially if everything is jogging on nicely, and pæans are daily rising, the first question asked of him is, of course, whether reform is necessary at all.

We English have strange notions of educational success. From our common, humdrum, unscientific, antediluvian standpoint, no reform, I dare say, *is* necessary. A reform implies an ideal, and the English have, in educational matters, neither ideas nor ideals. But perhaps the contrast suggested by Chapter IV. may bring home to our minds that there are right ways and wrong ways of doing a good thing, that as the Germans seem desirous of finding out *right* ways, and these people are not demonstrably lunatics, possibly a similar attempt on our part might not be amiss.

Two years ago, in the *Educational Review*,[1] I agitated the claims of "ethical" instruction. The arguments brought forward still hold good, but I have now advanced beyond the standpoint there represented; for a closer study of Herbartianism has convinced me that the ethical solution I then

[1] November, 1899. *Religious, Ethical, or Secular Education? A plea for the attainable.*

proffered is inadequate. The critical arguments may, however, here be reproduced as they are still largely valid.

1. Needless to say I condemned dogmatic theological teaching either for very young children or for *any* children. An abstract formula is the *last* result of thought, and demands the highest powers of mind. Inflict abstract formulæ on children, and the only result will be confusion and distortion. Besides, abstract formulæ have *no* impulsive power whatever. But our religious instruction is supposed to be given for its impulsive power; it is believed to mould the character and influence the will. If, then, it be true that abstract theological formulæ, be they as orthodox as St. Athanasius himself, have no influence upon the will, such formulæ are educational luxuries and superfluities. Moreover, as indicated above, they are psychological monstrosities as well.

2. Most teachers (except female teachers of High Church persuasion) feel the force of the above arguments, and if they were left alone, would make short work of creeds and catechisms in the school. They fall back, accordingly, as far as they can, upon material of another kind—better material, I admit, than the metaphysical and theological, but in large measure unsatisfactory *for the intended special purpose*. This second material is biblical history and geography—such matters as the wanderings of the Israelites, the journeys of St. Paul.

This material, I pointed out, is not in any *special* sense "religious" or "moral" at all, and has no more influence on the will than the history or geography of Scandinavia.

3. Finally I urged the establishment of ethical lessons, which should give—with illustrations taken as far as possible from the immediate environment or behaviour of the child, but in any case vivid and

concrete—practical advice on all important duties of life.

. . . . . .

I hope I have moved past this standpoint. I no longer despise biblical history and geography, nor, indeed, any history and geography. If belonging to a genuine system of *Gesinnungs-unterricht*, biblical history and geography are valuable to a high degree. Even if not so connected, history and geography may become *moral* forces, or at any rate *active* forces.[1] "Ethical" lessons, on the other hand, are in the form in which I proposed them, not a complete solution of the problem.

But I cannot avoid the conviction that we *must* have ethical lessons, and my suggestions as to the relation of them to the entire scheme of *Gesinnungs-unterricht* will be found in another place.[2] Such lessons are necessary for the simple reason that problems of the twentieth century are not in every respect the same as those of the first, or those of the time of Amos, 750 B.C. But many clergy and ministers, together with their henchmen, the teachers, seem to think that they are.

The first criticism of present methods is thus:

1. *That present methods leave no place for ethical lessons dealing directly with the special problems of the present age.*

The second criticism has also already been given in brief:

2. *That much of the present teaching of the Bible is purely a matter of history and geography,*[3] *and though this may be valuable enough in its way, it is only valuable in the same that* ALL *history and geography are valuable.*

After having spoken with apparent disparagement

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[1] See Ch. XV. [2] See Ch. XVIII.

[3] More or less correct.

of history and geography, I must, as an Herbartian, seek to restore the balance. One obvious ground of complaint against present methods is the complete obscurity in which they leave the question, "Whether secular instruction has any moral value." Every one is here "at sea." There lurks in the minds of some people a dim feeling that knowledge must improve character, but nobody knows how. There lurks in the minds of others a conviction that only "sacred" knowledge is of any value for character-forming purposes; the result of this latter conviction being that "sacred" teaching stands isolated, and is without living interest, because deprived of the assistance of archæological, historical, and other auxiliary matter. "Secular" instruction is despised,—verbally or tacitly, because it is —"only secular."[1] Everybody is here equally to blame—clergy, teachers, atheists, writers on education. There is fog everywhere. Hence the third criticism of present-day methods is:

3. *That there is complete confusion as to the real value, for moral purposes, of "secular" instruction. Men have scarcely considered the* PROS *and* CONS *of this question at all, the result being that some praise without intelligence, and others despise, "secular" instruction, but nobody has taken the trouble to thrash the question out.*[2]

A corollary from this is:

4. *That the enormous value of "secular" history*

[1] Another result is that the followers of the "sacred" calling are regarded as made of different clay from the poor manipulator of "secular" subjects. Hence many of the best and most earnest teachers, pursuing a calling which brings them neither money nor social position, and which, being largely or wholly "secular" (as they think), fails to satisfy their aspirations after usefulness, migrate into the "sacred" calling of the clergy and ministers. Herbartianism would save them from the mistake. See Ch. XV.

[2] My solution is found in Ch. XV., and is on Herbartian lines.

(or at least, historical matter) is unrecognised, the result being that in many schools no history is taught at all.[1]

Turning now to biblical instruction proper, I find that one very striking and almost universal defect is:

5. *That there is an absence of any principle of unification in dealing with biblical material.* A syllabus may contain and prescribe for a year's work (1) a creed, (2) some portion of a Catechism, (3) the Beatitudes, (4) the Commandments, (5) a Psalm or two (all the preceding to be learnt by heart), a study of (6) the Plagues of Egypt, (7) the life of Elijah, (8) the life of St. Peter. The stupendous folly of proposals (1) and (2) I need not here agitate. But obviously there is no principle of unity underlying such a syllabus as this. There is no central point around which the thoughts of the pupils revolve. The matter is heterogeneous. An Herbartian, with his belief in "concentration of instruction" around a centre, and in the importance of forming, if possible, *one* "circle of thought," would pour contempt upon such a syllabus, and surely with good reason. Monstrosities such as this once flourished in Germany, and perhaps do so still. They flourish in all their naked luxuriance in our country.[2]

I do not claim that the psychology of Herbartianism is sound. Ideas or presentations are not precisely analogous to natural forces, which, converging on a point, produce a resultant, depending for its amount upon the number and strength of

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[1] Dr. G. W. Protheroe, President of the Royal Historical Society, speaking on February 20th, 1902, said:

"Had I an audience of M.P.'s I might be tempted to enlarge upon its (history's) advantages, because I doubt whether M.P.'s know much history, or care to know it. If they knew a little more they would make less blunders."

[2] See Ch. VIII.

the components. But, after all, there is much truth in the Herbartian contention that "large, unbroken masses of thought" exert greater influence than isolated thoughts, even if these latter be dubbed "sacred." Moral training is so lamentably ineffectual largely through our neglect of this truth. Morality finds itself rooted in a narrow, inhospitable cleft, whence it can draw but scanty nourishment. Instead of this, let it spread its roots out into history, literature, archæology, and sociology; let us forget the distinction between "sacred" and "secular"; let us discover that Alfred's life was as "sacred" as that of David. "Moral power is the effect of large, unbroken masses of thought; in these alone can a strong interest be developed."[1] Is it any wonder that our children have no interest in moral questions and elevated pursuits, when we deliberately put "sacred" teaching into an enclosed space; deprive it of assistance from other studies; protect it from the few faint breezes of educational progress; shield it from the sunlight of science; and, in short, treat it in a far more beggarly manner than any other subject?

Monstrosities are not only psychologically and educationally to be rejected, but they have a "practical" defect as well. The teacher has no chance to master any one part of the Bible if he has to teach, within a single year, portions of the books of Samuel, Genesis, Luke, Psalms, and so forth. Whereas if he had only to teach one great narrative, but to teach this fully and well, he would be able to enter with considerable interest into the results of oriental research, and thus improve both himself and his scholars.

But let us see the absurdity of present methods. Suppose for the moment that no "Higher Criticism"

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[1] REIN: *Outlines of Pedagogics*, p. 99.

existed, and that Psalm iii. was actually the work of David when he fled from Absalom (which after all, is, I suppose, quite possible), and that Psalm li. was the outpouring of David's remorse after the great crime of his life. Would it not be the most natural thing in the world, during a study of the life of David, to have these two Psalms read or learnt in connection with the 2 Samuel narrative? A variety would thus be introduced into the latter, and an increased interest given to the two Psalms. But in what schools, secondary or elementary, is such a thing done? Yet it is the most obvious thing in the world to an Herbartian. Again, supposing that Moses wrote Psalm xc., would it not be a natural thing to learn a Psalm of such importance in the course of studying the Pentateuch? In teaching "profane" history (when we teach it at all), some attempt is made in the better schools, to connect with historical characters any literary works which they created. But give a teacher the "Life of Moses" to teach, and he will be morally certain to ignore the existence of Psalm xc. Similarly, of course, with the later Kings; no cross references are ever made from the historical narrative to the contemporary prophecies of Hosea, Isaiah, etc.;[1] and the average layman is seriously convinced that the prophets all came after the captivity. For do not their writings follow Kings and Chronicles?

6. *Another most obvious defect—really, perhaps the same defect over again, but also connected with objections*

[1] Mr. Bell in his book, *Religious Teaching in Secondary Schools*, sees the defect clearly enough. "The historical books should be plentifully illustrated by selections from the Psalms and the Prophets" (p. 58). (A similar remark should be made, if the New Testament is to be used at all, relative to the Epistles and Acts.) But Mr. Bell has not attempted to make any definite suggestions. Here Miss Bramston's book (*The Dawn of Revelation*) is of unique value. Mr. Glazebrook's is also excellent.

3 *and* 4—*is the ignoring of the astonishingly abundant matter opened up by researches in the East.* To teach the Bible and to be ignorant of Sayce's great book on the Monuments or similar works, is to show but scant respect to the "Book of books." But who ever hears of teachers being trained in such matters as these? Who ever hears of clergy or ministers giving lectures to teachers on Assyriology or Egyptology? No doubt there are good reasons (so far as bad reasons can be good reasons) for such neglect. True, we try to compensate for our deficiencies by shouting "religious instruction," and our throats are so habituated that the volume of sound produced is very considerable, and raises expectations; but strength of vocal cords does not always indicate strength of cerebrum, as demonstrated by the history of Mrs. Nickleby's next-door neighbour.

Is it not clear that if biblical instruction is of supreme value, we ought, as practical people, to try to make it interesting? But how can it be interesting if we refuse to avail ourselves of pertinent matter? Is it any wonder that most people, however religious they may think themselves, do not really appear to care much about the Bible if we are to judge by the amount of time and *real thought* they spend on it? Orthodoxy may be good, and respectable, and sincere, but there can be no denying that she is deadly dull.

7. *Another fundamental defect is due to ignorance of the psychology of childhood.* What sort of matter appeals to young children? Vivid narrative only. Hence we should provide them with vivid narrative and little else. The "Sermon on the Mount" and the Ten Commandments are of little use to children; they do not arouse interest. Matter which can be *connected up* with vivid narrative acquires some interest from this connection, hence the story of Joseph may be used to teach a little

geography, etc. But on the whole, narrative (suitably selected for its value) must be the staple food of young children. Poetry, except of the simplest rhyming kind, they do not appreciate. The duties of life which lie beyond the circle of their home and their playmates do not interest them.[1] These principles have, I admit, been recognised in a half-hearted manner; they require to be carried out logically.

As the child's age increases, the biographical element may give way to the national or historical; wider duties may fall under notice; poetry may be learnt; even abstract principles be considered.

But to make young children, perhaps *any* children, learn catechisms and creeds—the most abstract and impersonal (as well as the most dubious) matter which can be discovered—is to violate the A B C of educational science. No teacher in his senses and with a free hand does it. But the psychological principle must be applied thoroughly. *Can* the highly cosmopolitan and elevated sentiments of the gospels be appreciated by children? Nay, how many adults really appreciate them?

Clearly, the first systematic narratives which we give into the hands of children must deal with the simple concrete relations of home and school life—*not* with the wider relations of citizenship, etc. At a later stage these last are to be brought on the scene, the duties of patriotism (real and not spurious) and of civic life, those of friendship, daily labour, and common amusements are to be treated in connection with any suitable *vivid* narrative which we can discover in the Bible or elsewhere. Approximately, these two stages are, in my belief, suitably represented by the stories of Joseph and David; in

[1] "The moral teaching at any period should relate to the duties of that period."—MR. ADLER: *The Moral Instruction of Children*, p. 110.

the former story the family relation is uppermost, in the latter duties of generosity, patriotism, friendship, and so forth. Later on, the fortunes of the *nation* rather than of the *individual* may be suitably placed before the mind of the child, who has now of course advanced to a further stage of interest and development. The problems suggested by national corruption, materialism, and so forth, fall naturally within this stage ; and, in my view, there is absolutely unique "concentration" material for treating problems such as these, in the prophetical writings of the Old Testament. *Then*, if we are to advance to a still higher stage, that of pure cosmopolitan ethics (though this is foreshadowed in many of the prophets), we shall probably find it in the New Testament.

To a reader acquainted with Herbartianism, suggestions such as the above will have a familiar ring, though the details are not by any means borrowed from Herbartian works. I venture to say that the suggestions follow true psychological laws, and will be found to work out far better than the present shreds and tatters and patches of a no-system.

8. *That though teachers and managers have felt to some extent the necessity of providing children with vivid biographical or historical narrative, in selecting it they have frequently chosen material wholly unsuitable on other grounds.*

They have looked through the Bible in order to find vivid narratives. They have found them, but, alas! all vivid narratives are not necessarily suitable for children. The Elijah and Elisha stories are vivid enough, and bloody enough, and extraordinary enough, in all conscience ; and the story of the plagues of Egypt takes a still higher place in the category of the extravagant. There is no denying that children may be interested in these gruesome

or grotesque narratives; but in every respect except this, the stories are utterly unsuitable.

Why? Because, presumably, we use the Bible as a basis for moral or spiritual instruction. We do not use the Bible for teaching that God hardens men's hearts if He wants to destroy them[1] (Exodus xi. 10); that after nine or ten such hardenings, each followed by an impossible plague (which would have been unnecessary but for the hardenings), the divine purpose is accomplished, at the expense of thousands of innocent people; that, centuries later, for no specially important reasons, sodium chloride receives miraculous properties (2 Kings ii. 19-22); that newly appointed prophets commence operations by cursing mischievous urchins in the name of the Lord, whereupon a bodyguard of bears appears in response to the curse (2 Kings ii. 23-5); that iron is made to swim (2 Kings vi. 5-7); and that corpses come to life on touching the bones of the dead prophet (2 Kings xiii. 20-1). It is not on such material that the moral and spiritual influence of the school must depend.

I am no advocate of teachers shirking difficult problems (such as the problem of dealing with the miraculous) *when such problems present themselves*; but the first duty of the teacher of the Bible is to

[1] See how one worthy person of the old school gets over the difficulty thus raised. "God has a purpose in the disobedience of wicked men. Pharaoh's not letting Israel go was the result of Jehovah's hardening his heart. There is no difficulty in this, but a solemn truth if we keep in mind all the circumstances. The teaching is not that Jehovah took Pharaoh, who had a will to obey Him, and hardened his heart against his will; but the teaching is that Jehovah took Pharaoh, who was defiant against Him (Exodus v. 1-2), and hardened his heart against Him, and gave him over fully to his self-chosen hardness of heart," *The Gist of the Lessons. A concise exposition of the International Sunday-school Lessons for* 1901. I quite agree that there is a "solemn truth" here, namely that a worthy gentleman is talking nonsense for once.

create and develop, along right lines, the moral sense of the pupils. For this purpose very different from the above must be the matter selected from the Bible. The plague stories and the Elisha stories are, for the most part, either useless or actually pernicious from the present standpoint. They do not even touch upon the duties which concern the child, and which the child understands, while the only *ideas* they can possibly convey are dangerous ones.

And yet it is on such ashes that many of our school-children have to feed.

The whole question of how to treat the miracles, the anthropomorphism, the difficult moral and textual problems contained in the Bible requires to be solved once for all. I have indicated the lines along which, on my view, a solution may lie (Ch. XXII.).

Another defect is:

9. *That the best parts of the Old Testament are ignored.*

I admit the difficulties of the problem, "How to use the Prophets?" I admit that if teachers are to use them (of course for higher classes only), they must know the Bible better than they do. The prophecies raise all kinds of difficult, though interesting questions —the relations of the Jews to Egypt, to Assyria, to Babylon, to Persia, even to Greece. We must learn, what at present few people know, that the prophets were practical reformers, dealing with existent conditions and impending events, not *as a rule* mystics wrapped in visions of a far-distant future.[1] I doubt whether anybody, except theological students,

[1] "Though there are undoubted examples of true predictions, yet the predictive element in the prophets is not so great as is sometimes supposed."—DRIVER: *Sermons on the Old Testament*, p. 107.

reads the prophets. The best third of the Jewish literature is thus closed.

Matthew Arnold, years ago, drew up a reading-book for schools, entitled, *The Great Prophecy of Israel's Restoration.* More recently the Herbartians, ever alive to useful reforms, have issued several reading-books on similar lines. The only reason, so far as I can see, why the upper classes of schools have not long ago been introduced to the finest Hebrew ideas and poetry, is that neither teachers nor the majority of their spiritual guides know very much about this part of the Bible. A book is wanted to instruct teachers how to proceed, and to suggest useful selections. This must be the work of a theologian. The suggestions I have to make are purely tentative, and can, doubtless, be vastly improved upon.

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The above, then, appear to me to be such obvious defects in our system of moral or biblical instruction as to deprive it of any serious claim to be regarded as a part of genuine education. But they can be summarised under one formula:

10. *That we have never yet taken the trouble to think over the problem at all.*[1]

[1] One other defect will be mentioned (p. 197), but as I have no adequate remedy (and only one or two suggestions) I cannot lay much stress upon it.

CHAPTER VIII.

MONSTROSITIES.

(*Six syllabuses of religious instruction drawn up by great School Boards.*)

"YOU exaggerate the failings of your educational contemporaries," I shall be told.

Let us see.

The Rev. Barnard Reynolds, Diocesan Inspector, writing in the recently published book, *National Education*, frankly declares, Churchman though he is, that the religious instruction syllabus of the London School Board is "quite excellent both for pupil teachers and children." Many people think so; some school boards have even adopted the London syllabus *en bloc*.

But I differ considerably from Mr. Reynolds. I have not yet discovered a single syllabus which is more than *tolerable*, though the one he mentions is the best.

SCHOOL BOARD SYLLABUS I.[1]

This syllabus shows here and there a few signs of thought, though on the whole it commits the usual offences of scrappiness and selection of non-moral or perplexing material.

For Standard VII. we find prescribed among other things "Lessons from Isaiah i., vi., xi., xxv.,

[1] I will give the names of the school boards, etc., to any one who is interested in the subject.

xxxv., and xl." The person responsible no doubt felt that a series of lessons dealing with one writer was of more educational value than a series dealing with scraps from various writers. He was even so bold as to choose a prophet! He deserves commendation on both grounds. But there is a very big "fly in the ointment" even here. The chapters selected are really, the critics tell us, the work of two or three writers.[1] A teacher instructed in critical results and methods will know this well enough; even a moderately well-instructed teacher will vaguely know that ch. xl. is by the "Second Isaiah" of the Cyrus period. But no directions are given to the teacher on so momentous a point.[2]

Consider ch. i. There is every reason to believe that it belongs to the period when Sennacherib was ravaging Judah and threatening Jerusalem —perhaps the greatest crisis in Jewish history. Knowledge of this fact throws a light on the whole

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[1] Ch. xxv. is almost certainly not Isaiah's; ch. xxxv. is exilic or post-exilic; while ch. xl. is, of course, the work of the "Prophet of the Restoration," and is therefore exilic. The rest of the prescribed chapters are generally admitted to be Isaiah's own.

[2] Of course I do not urge that children be introduced to the minute analysis of "Isaiah." Not that such minute analysis would do the smallest harm to children; it would not even "unsettle" their ideas, for what is non-existent cannot be "unsettled." ["Even an older boy is absolutely indifferent to the question whether Isaiah wrote the whole of the book which bears his name, or only a part." Rev. the Hon. E. Lyttleton, Head-master of Haileybury, in his preface to Miss Bramston's *Dawn of Revelation*.] But I do contend that a school board syllabus should manifest signs, negative, if not positive, of scholarship; so that a teacher who happens to know a little about "Isaiah" shall not feel that his syllabus-makers were negligent when they drew up the scheme. Unless the framers of the above syllabus wished to make their cleverest employees grieve over the absence of scholarship manifested at headquarters, material which has a common authorship should have been selected.

chapter. But how many teachers will have this knowledge? How many teachers have ever heard of Sennacherib? Nay, does the school board *wish* for teachers to treat the prophecy in its historical connections? Every indication points to a negative answer.

This everlasting scrappiness! How the Bible is pulled to pieces by its supposed admirers! How all interest is forcibly *expelled* from biblical teaching by the prescription of such a syllabus as the above! History, geography, poetry, morality, religious aspiration, all divorced from each other; Isaiah but "a voice crying in the wilderness," not a living person, a statesman, a patriot, a friend and adviser of princes!

If school boards wish to know how, on my view, a syllabus should deal with Isaiah, let them look at pp. 224-6.

Scrappiness, is no doubt, almost inevitable in drawing up syllabuses for the *earliest* stages of school work, but it should be avoided where possible. History syllabuses for very young children generally take the form of recommending scattered "stories" about Alfred, Queen Elizabeth, Canute, and so forth, stories which might as well be told about Mr. Smith, Mrs. Jones, and Mr. Robinson, for without an historical setting the stories are not historical at all. So again with the Scripture syllabus under consideration. For Standard I. we find recommended "Simple stories from the Book of Genesis." Would it not have been far better to have selected the one first-class story (Joseph) and have that *really taught*? Surely it is obvious that the greater part of Genesis has no applicability whatever to children.

Standard III. Among other things prescribed we find "Lessons from Deuteronomy xxviii. 1-14." What "lessons" are there in this passage except lessons which, in present-day conditions of life, are

palpably false? What lessons are there which the more reflective Jews of a somewhat later age did not reject (Jeremiah xii. 1; Psalm lxxiii.) Nay, is not the spirit of the Deuteronomic covenant opposed utterly to the spirit of the doctrine of Jehovah's suffering servant (Isaiah xlii., liii., etc.), and *ipso facto* to the central doctrines of Christianity? Did not Jeremiah proclaim a *new* covenant (xxxi.), and did not Christ ratify it? (Luke xxii. 20). Are all these things unknown to our theological leaders? Is Deuteronomy still in force? Does Luke xiii. 1-5 stand for myth? Was the book of Job ever written? I yield to no one in my admiration for Deuteronomy; but the syllabus-maker has surely selected here precisely one of the least valuable portions of that great book, a portion which represents a wholly *überwundenen Standpunkt.*

Standard V. "Lessons from the Book of Joshua." *Criticism.* There are absolutely no lessons worth learning by children of eleven in the Book of Joshua.

Standard VI. "Lessons on the life and times of Elijah." For reasons given I consider the life of Elijah morally useless for children, and also so full of difficult problems that no teacher of ordinary attainments can deal satisfactorily with it.[1]

So much for this syllabus. It is a graceless task to criticise it, for, despite obvious absurdities, it certainly shows some signs of thought. Moreover, because of the almost complete absence in England of definite *educational* principles for dealing with biblical instruction, a charitable judgment is here a

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[1] Professor Cheyne's work, *The Hallowing of Criticism. Nine Sermons on Elijah*, would be of assistance. But few teachers have time or inclination to read the works of our great critic, and if they *had*, they would never get any thanks for doing so.

duty. But the complete non-recognition of *critical* principles seems to me quite inexcusable on the part of a board consisting partly of clergymen.

The scheme for pupil teachers contains some good points, and an attempt has been made to prescribe biblical unities for study (*e.g.* the life of Jeremiah, the book of Deuteronomy). This is promising.

School Board Syllabus II.

Here I find *for Infants* "the Creation; Cain and Abel; Life of Joseph." A very good syllabus if the first two items were left out. The Creation is a wholly unsuitable subject for very young children; while the Cain and Abel story (unless freely treated *à la* Mr. Adler[1]) is perplexing and useless.

As exquisite examples of the co-ordination of "memory" with "study" portions, I may point out that we find prescribed in one place Luke's gospel to be studied and Matthew xi. to be learnt; in another place Matthew's gospel to be studied and (!) Ephesians vi. to be learnt! Surely common-sense (to say nothing of Herbartianism), would dictate that Matthew xi. be learnt in the same year in which Matthew's gospel is studied; while Ephesians vi. should be learnt along with the life of St. Paul! The syllabus reminds one of such "literature" syllabuses as recommend "Life of Shakespeare" along with Milton's *Lycidas*, and "Life of Milton" along with Pope's *Essay on Man*.

I do not know whether the author of the present syllabus is an intentional humorist, but he recommends in one place, "Outline of Matthew's gospel with accurate knowledge of miracles recorded in

[1] In that case it would be a very useful story on brotherly kindness.

it," a recommendation not free from difficulty in a good many cases, *e.g.*, viii. 28-34. (The knowledge has to be "accurate," observe!) But he is still more humorous in recommending for the present year (1902), "Outline of the Book of Exodus, with special knowledge of the historical portions." Alas, that he does not tell us what *are* the "historical portions"! Alas, for the scantiness of material if we are to exclude "unhistorical" matter! Listen to the words of Miss Bramston's admirable little book: "These chapters (Exodus vii., etc.) tell of the plagues of Egypt and of Israel's deliverance, which are known as the Exodus. The narrative, as we have it, cannot be considered as historical, though in all probability it imbeds in it the historical facts which actually happened." . . .

The fact is, that the Scripture syllabus-maker rejoices, revels, and wallows in the "plagues of Egypt." Next to them he loves Elijah and Elisha —inflicted by this syllabus on last year's pupil-teachers. The same craving after perplexing narratives is seen in the recommendation of Luke's gospel, with special knowledge of Zacharias—just because, I suppose, an angel spoke to Zacharias, predicted a miracle, and struck him dumb; precisely the kind of material most difficult to deal with.

What about the very best parts of the Old Testament, the Prophets? Ignored, except for isolated passages (Isaiah lv., Isaiah lx.) wedged in among heterogeneous material taken from Matthew, Samuel, and the rest. This, surely, is not the way to create an intelligent interest in the ancient writings!

School Board Syllabus III.

I turn to the syllabus of a third great school board, a board which has—really and truly—devoted

considerable time and trouble to the present question, albeit with no great results.

It has issued two books, substantially bound :

1. *Hymns and Prayers for use in the Board Schools.*

2. *Syllabus of religious instruction for use in Board Schools.*

If people were in earnest over this religious instruction business, they would give a good deal of attention to the learning of superior hymns and songs. The Germans do, and rightly. Poetical and musical forms—even if suggesting or embodying doctrines repugnant to many people—stand on charmed ground and possess a value of their own. Hence I welcome—apart from the religious question, and purely as an educationist—the first of the above books, and I quote the words of its preface: "In the opinion of many of the managers and teachers of the board schools, the time has come when a greater variety of hymns should be learnt by the children."

I turn to the second book with more critical attention. It has some sound points. Unlike many syllabuses, which merely specify passages and sections and give no hints to teachers how they are to proceed, this book recommends for *infant school* teachers ; (1) the use of pictures, (2) that the texts learnt shall be explained in the light of the Bible story in which each text is found—a very good and necessary piece of advice such as an Herbartian would rejoice in. Similarly it recommends that some hymns form part of the "repetition." I agree that if "learning by heart" be insisted upon—and this is perhaps unavoidable—poetical pieces have special suitability.

But the chief feature of the infant school scheme is that we find a specific mention—alongside of the passages to be studied—of the *lessons* to be deduced therefrom. Thus :

SUBJECT.	LESSON.
(1) The Creation.	Simple ideas of the greatness of God as Maker and Father of all.
(2) The Fall—Promise of a Saviour.	Evil of disobedience to the wise and kind Father.
(3) Cain and Abel.	Jealousy and unkind feelings often lead to worse.
(4) The Flood.	The wicked are punished, the good are saved.
(5) The Tower of Babel.	Wickedness of pride and disobedience.
(6) The story of Isaac, etc.	Abraham loved God and did as he was told.

With many of the above and similar details I altogether disagree,[1] but my point is that an

[1] Thus, the lesson deduced from (4) is dubious in face of Luke xiii. 1-5 and the whole of the book of Job. Again the lesson, "God watches over little children" (deduced from the story of Moses in the bulrushes) is either obviously false—seeing that children die daily in hundreds—or is only true in some sense quite remote from the incident itself. No doubt the latter is meant by the framers of the syllabus, but all "infants" will take it in the other sense. Similarly of the legend of Daniel in the lions' den, from which the lesson is deduced, "Fear not to do right and God will help you." What about the Christians who were devoured by the lions of the Romans?

Apparently, the view adopted is that if a person come safely out of persecution, this is a proof of divine protection; while, if he perish, he does but exemplify the principle, "In this world ye shall suffer persecution." If the second principle be true, the first, taken in the ordinary Daniel-in-the-lions'-den-sense, is false.

One is reminded of the answer given by the medicine man to the negro, who, having purchased for four dollars a charm warranted to give dreams about the events of the future, and having discovered that "none of the dreams come true" was asked, "Don't you ever get up in de morning and remember dat you have had a dream, but yet you can't remember what it was about?" "Yes," replied the nigger. "Dem's de witch-dreams, dem's de dreams that comes true," responded the adroit medicine man. Apparently, even the great author of Deuteronomy had something like the same convenient principle in his mind when he wrote xviii. 19-22. It is an astonishingly popular principle and runs through most theology of the present day.

attempt has been made to give *direction* to teachers --a very necessary and worthy attempt. The material selected for treatment is, however, almost wholly unsuitable (for reasons already given), and the teachers are *not* told whether any of the narratives may be treated as myths or modified in Dr. Adler's way to meet children's capacities.

The New Testament syllabus for infants covers in outline the "Life of Christ" including the birth stories. We find deduced from the miracles the lesson that "Jesus showed Himself to be God by His works and by His love," a sentence quite unscriptural in expression.

I turn now to the course for *ordinary schools.*

Here again, I note that a praiseworthy attempt has been made to give *direction* to teachers—this time by the recommendation of certain books,[1] *The Teachers' Handbook of the Bible* (Pulliblank), and *The Teachers' Classified Lesson Material* (Nisbet). The entire scheme of New Testament study which follows is based on the second book.

Old Testament. Here the attempt is made to cover in three years the whole of the "historical" books, from Genesis to Esther. Of course I disapprove wholly of this. A vast mass of the recommended matter is unsuitable, while the very best portions of the Old Testament are omitted, though they could, in the case of the older classes, be brought into close and interesting relation to the historical portions.

New Testament. Here an elaborate harmony of the four gospels is set forth, so that the whole recorded narrative of Christ, including such things as the "Annunciation," the "Resurrection," the "Descent of the Holy Ghost," may be covered.

[1] Both are, I believe, on strictly traditional lines. If Miss Bramston's book had been suggested, a breath of fresh air might have entered the schools.

From the orthodox standpoint this is admirable, and a model for other school boards.

From the critical and historical standpoint a good many omissions would be advisable, and a vast amount of careful guidance to the teachers for dealing with the "Demoniacs of Gadara" and other perplexing and morally useless stories.

From the ethical standpoint we naturally ask where teaching on "kindness to animals," "temperance," "the duty of acquiring knowledge," "the duties of citizenship," and so forth attach themselves. Possibly some of them can be tacked on to the gospel story; but it is certain that most teachers will follow the syllabus rigidly, and thus a considerable number of present-day duties will be *absolutely ignored.*

SCHOOL BOARD SYLLABUS IV.

This scarcely presents any new features of importance. But the whole of Luke i. 5—iii. 22 is prescribed for "Infants." Let the reader judge for himself how suitable it is for infants to read a passage like Luke i. 41–44, and what would be the verdict if such a passage were found in an ordinary "reading-book." But it seems that, after all, some people *wish* children to know maternity and paternity problems even when in the infant school! Ten years ago the Chairman of the London School Board Scripture sub-committee publicly expressed how shocked he had been to hear an *infant* in a board school say that *Joseph was the father of Jesus!* And, positively, the teacher did not correct the child!

As another example of the invariable scrappiness of these syllabuses, I may mention that Standards V. and VI. have to learn a passage from Ephesians together with the Life of Christ; while Standard VII. learn the Life of Paul. Surely Ephesians should go along with Paul!

An isolated passage from Isaiah (ch. liii.), of course quite divorced from its mysterious historical environment, is prescribed.[1] The Plagues of Egypt, the Massacres of Joshua, and the doings of Elijah and Daniel are, of course, inevitable.

This syllabus has, however, one good feature—it prescribes "Knowledge of the Geography of Palestine," but requests that the knowledge be "slight." This school board is the first to have discovered that *any* geography is required.

SCHOOL BOARD SYLLABUS V.

Here, as in case III., much time has been devoted to the forming of an elaborate scheme.

Infants draw their nourishment from stories such as those of the Tower of Babel and David and Goliath. Standard I. learn about Jesus walking on the sea; Standard IV. are victimised by means of the inevitable Plagues of Egypt; Standard V. are saved from the Plagues, but get the doings of Joshua, Samson, and Goliath instead.

Ephesians vi. 1–18 must be memorised by Standard V., but not in connection with Paul's life.

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I may add here some remarks from Mr. J. Allanson Picton's scathing book, *The Bible in School* (Watts & Co., 1901).

"I learn . . . that Pulliblank's *Teachers' Handbook to the Bible*, and Mr. M. F. Lloyd's *Abridged Bible Catechism*, were (1888) being used in board schools with the apparent approval of the Education Department. This fact shows what is meant by 'unsectarian' teaching. Of Mr. Pulliblank's book I desire to say no more than that it assumes throughout the literal historical accuracy of the

[1] "No book of the Bible is less susceptible of treatment apart from the history out of which it sprang than the Book of Isaiah."—G. A. SMITH'S *Isaiah*.

Old Testament, even of early chapters of Genesis." Speaking of the second book, Mr. Picton says: "The assumption that the serpent myth is actual history, that the serpent was Satan and the seed Christ, sufficiently shows how the plea of the Bible, and the Bible alone, may be made to support the teaching, under the name of unsectarian religion, of beliefs abandoned by educated people. . . . The Bible narratives of the Creation, of the Fall, of the Flood, and of Noah's exploits were considered to be specially suitable for the moral instruction of infants. They were prescribed for this purpose by the school boards for Bolton, Manchester, Rochdale, Newport with St. Moolos, and many others. . . . Under the Wanstead Board, the higher standards are set to study Joshua and Judges. It would be difficult to find in all literature two books more full of bloodshed, murder, massacre, and savagery of even more repulsive forms," pp. 48-9.

School Board Syllabus VI.

Here a different system prevailed until quite recently. "The selection of passages is left to the discretion of the head teachers." Such a plan, doubtless, is excellent—if the head teacher be excellent; but it is bad if the head teacher be bad. However, as most syllabuses are clearly about as bad as they can be, the plan of school board No. VI. is, on the whole, as good as any other.

But let us see how it works out.

One enterprising member [1] of the school board in question visited every school to hear a "Scripture lesson." The following were some of the "lessons."

(1) Psalm read without a word of comment.

(2) The teacher says to the children he is going to read them a story of kindness. He accordingly

[1] Mr. F. J. Gould, see pp. 126-7.

reads them the story of King David's kindness to Mephibosheth. No comment.

(3) The first chapter of Genesis. But few comments. No ethical element whatever.

(4) The Building of Solomon's temple. Ample information about the furniture, etc. No ethical element.

(5) Three stories from the New Testament with no logical relation to each other. Dictionary meanings given.

(6) The first chapter of Luke, dealing with the "Virgin birth," read by a *mixed* class. Dictionary comments.

(7) "The Plague of frogs."

The conclusion can surely be drawn that food like this is not suitable for building up the moral life. Scarcely any genuinely moral teaching can attach itself, or had attached itself, to such subjects as the above. Out of twenty-seven lessons observed, only a very few had a definitely moral tendency, and only a very few were intelligently given or illuminated by pertinent examples or comments. Is it any wonder that the school board in question is taking measures to improve the moral "teaching" in its schools?[1]

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So much for our board schools! What about "*Voluntary*" *Schools*?

So far as I can judge much the same comments may be made here. Many of the lessons are completely un-ethical; that is, they deal with such matters as the wanderings of the Israelites, the furniture of the temple, the plagues of Egypt, and so forth—narratives which, at best, are no better than "secular" history, and at worst are filled with perplexing situations.

[1] As these sheets were going through the press, I learnt that a scheme of moral instruction has now been definitely adopted by this school board.

The teachers in these schools are sometimes more filled with a sense of moral responsibility than teachers in board schools. On the other hand, "voluntary" schools lay greater stress than board schools on creeds and catechisms. But creeds and catechisms are educational monstrosities. I should, on the whole, hesitate to say which class of school has sunk the deeper in the mire of absurdity.

Secondary and Public Schools.

Do "educational monstrosities" flourish in the higher schools of our country?

No, I think not. The faults of such schools are, so far as this subject of moral and biblical education is concerned, negative rather than positive. There is very little biblical teaching given; little or no "ethical" teaching in the ordinary sense. On the other hand, the masters are men of culture and character, and exert a great influence; the chapel services must also be regarded as an important factor in creating a high moral tone.

At Rugby, there are two Bible lessons a week, and the same rule roughly prevails throughout the public schools of Britain. In the higher forms the New Testament is read in Greek;[1] in the lower forms in English. In certain schools Mr. Glazebrook's works are used in the place of an indiscriminate reading of the text of the Old Testament "many portions of which," as one head-master[2] writes to me, "are wholly unsuitable for class teaching."

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[1] By the way, Mr. Bell, Master of Marlborough College, seems to think that the New Testament lesson is often little more than a lesson in Greek Grammar. "It is even a question whether in higher classes it is well to devote to the Hellenistic Greek of the New Testament time that might with greater advantage be employed on other subjects."—*Religious Teaching in Secondary Schools*, pp. 80–81.

[2] Mr. R. Cary Gilson, of King Edward's School, Birmingham.

In secondary schools "ethical lessons" are at a discount. One head-master writes: "My conviction is that ethical teaching to the young, if divorced from religion, is vitiated by one cardinal fact, it can hardly avoid being selfish in its tone. . . . Meantime the instincts of reverence can hardly be satisfied, and yet these are the wholesome instincts which strengthen the character unconsciously." Another head-master says: "I do not understand what is meant by 'ethical' instruction, as I am of opinion that 'virtue cannot be taught'—at any rate in the form of lessons."

It will later be seen that I disagree with the last two pronouncements, though I recognise that in secondary schools, whose pupils come from good families where the moral law is supposed to be in a measure known, there is no such pressing need for the positive enunciation of the simple duties of life as there is in elementary schools where opposite conditions often prevail. This is not the place to discuss the question whether virtue can be "taught." But I may add here that if much vice and evil spring from ignorance, then the removal of ignorance must conduce to "virtue." Secondary masters have usually never come into contact with those conditions of life which render special lessons on morality of such urgent necessity.

On the whole the verdict relative to secondary schools must be that biblical instruction in them is small in amount, while in quality it largely depends upon the attainments and character of the form master, and hence shows great variations. Of "ethical teaching" there is none, except so far as this comes under religious instruction. But the high tone which the masters aim at in their school, their close and friendly relations with the boys, and lastly, the chapel services (where these exist), compensate in large measure for defects of omission.

As to the "Higher Criticism" there is ample evidence of its influence upon secondary schools, and several prominent head-masters have contributed to the improvement of biblical instruction on critical lines, and also to other important matters of moment.[1]

. . . . . .

I must apologise for treating secondary schools under the title of the present chapter. There is nothing "monstrous" in their methods. They show a welcome receptivity to new ideas. But I doubt whether the Bible gets its due even in the best of them.[2] Above all, I doubt whether the addition of ethical lessons would not be useful even here, though I admit that the necessity for such is probably not so great as in lower schools.

Why, then, if secondary schools present no positive "monstrosities," do I discuss them here? Merely for convenience and completeness.

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[1] We have Mr. Glazebrook's *Old Testament Lessons for Secondary Schools*, Mr. Bell's *Religious Teaching in Secondary Schools*, and Mr. Lyttleton's *Training of the Young in Laws of Sex*.

[2] Mr. Bell calculates that the amount of time devoted to the Bible is only seventy hours per annum (*Religious Teaching in Secondary Schools*, p. 89).

CHAPTER IX.

THE BIRMINGHAM EXPERIMENT.

I DEVOTE an entire chapter to the experiences of Birmingham, as these are of no small interest.

Birmingham is famous for hardware, public spirit, and riots. It is also famous (perhaps our bishops would say "infamous") for having adopted years ago in its board schools a scheme of moral lessons.

In 1878 the Education Department issued a circular to its inspectors in which it urged that great attention should be given in schools to the moral training of children. Special mention was made of matters like "honesty, truth, and honour; consideration and respect for others; obedience and reverence towards parents, and such things as affect daily life and raise the character of the homes."

It is clear from this that the Education Department did not share in the (? philosophic) view that "virtue cannot be taught."

At Birmingham a serious attempt was made to carry out these suggestions.

The late Mr. George Dixon, chairman of the school board for many years, interested himself in the matter, and at his suggestion Mr. F. W. Hackwood, F.R.Hist.S., a local schoolmaster of proved ability, undertook the task of drawing up a suitable book of moral lessons. This book appeared in 1883, and obtained a deservedly good reception from various quarters, and vigorous anathemas from certain other quarters. As I give elsewhere (p. 124) some

account of this important pioneer work, I may omit further details here.

Contemporaneously with the adoption of "moral lessons" once or twice a week, the board decided that the Bible should be read in schools, but strictly "without note or comment." This plan was persisted in for many years. But in 1901 a certain alteration of procedure was made, owing to the fact that in the preceding year the school board election had resulted in a victory for the hitherto unsuccessful party. This alteration consisted mainly—so far as an outsider can judge—in the dropping of the "without note and comment" clause, and in an increased importance being given to the work of voluntary religious instructors.

I am told by some teachers who have had experience of the working of this plan, that certain of these voluntary individuals have proved quite incapable of dealing properly with the children they are supposed to teach. Not being educators by profession, they are devoid of the necessary tact; while their religious enthusiasm shows itself rather in urging that the children are miserable sinners in imminent danger of perdition, than in the Christian assumption that children are innocent beings in imminent danger of corruption by their surroundings. Moreover, they show a strong preference for having the assistance, during lesson-time, of the school teachers themselves in the capacity of discipline-keepers.

When such "voluntary religious instruction" is not carried on, there are prescribed a hymn, the "Lord's Prayer," the learning by heart of certain passages of Scripture, and the giving of "lessons on scriptural subjects of a simple character as well as the Moral Lessons prescribed by the regulations of the Board." I do not understand that definite portions of the Bible are prescribed by the Board

for the teachers; the latter are left to use their discretion. On this I should like to repeat that, if a Board be capable of drawing up a psychologically correct scheme of lessons it should do so; for we cannot expect teachers, who are far worse equipped for the teaching of this than for the teaching of other subjects, to be successful here if quite unaided. However, as no school board in the kingdom appears capable of this task, it may perhaps have been advisable to leave monstrosity-making to other parties.

Having said so much as to the history of the Birmingham system, let us return to a discussion of the original plan—*viz.* Bible reading without note or comment, combined with moral lessons on Mr. Hackwood's lines.

"Without note or comment" is a clause evidently dictated by the need for excluding "denominationalism." It may have been a practical necessity, and, as we have seen, it has been adopted in America for a long time; but it was absurd nevertheless. There is no value whatever in listening to the mere words of the Bible, for the days of "charms" and "incantations" are over. The story of David or of the Assyrian invasion at the time of Isaiah, if elucidated by well-read teachers, would be immensely more valuable than such a plan as that prescribed, the only result of which would be that children, familiarised with mere words, would become impervious to the reception of the meaning underlying the words. "Familiarity breeds contempt."

Now for the "moral lessons." The regulations of the board prescribed that these should deal with such subjects as obedience to parents, industry, temperance, courtesy, and so forth; also that they should be of a conversational character and largely enforced by illustrations drawn from daily life.

How far have these "moral lessons" proved a success? Opinions differ. One teacher tells me that they were sometimes given in a perfunctory and listless manner, or were even omitted whenever other work, supposed to be more pressing, demanded increased attention. This, doubtless, was sometimes the case; but, inasmuch as other lessons also may be given in a perfunctory manner, and inasmuch as the average biblical lesson is *almost always* perfunctory, this danger really affords no argument. Many people have praised the system highly.

Thus I find quoted in an address (1885), given by the chairman of the board (the late Mr. Dixon), the following testimonies from teachers:—

"The effect on the children is very varied and great. If the lesson is 'obedience,' they seem to see more clearly why they should be obedient . . . and are in future more obedient when you refer to the moral lesson when any one is disobedient. The children seem to enjoy them more than any other lesson." "They have effected a decided change in the characters of some of the children . . . the effect of lessons on such subjects as 'gentleness' and 'kindness' is very marked in the playground."

Exactly so! A vast amount of cruelty is merely due to thoughtlessness, and the explicit enunciation of what is right and wrong, even if this enunciation be cold and perfunctory, is bound to do some good. We can all see the defects of such a system; but its merits—indeed its necessity—are equally obvious and certain.

Official blessing has been bestowed upon the Birmingham system. The inspector for the district went so far as to say that the benefit derived from the "moral lessons" "permeated every phase of school life." Moreover, some testimony to the value of the plan is afforded by the fact than even a

hostile majority has not ventured to expel the moral lesson from the school.

Yes, we can learn something from Birmingham.[1]

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[1] One further point should be added as likely to help to remove certain orthodox prejudices against "moral lessons." I give the matter in the words of the chairman of the Birmingham School Board. Speaking in 1899 he said: "Many persons have the impression that the exclusion of definite and dogmatic religious instruction precludes our teachers from using the illustrations of moral truths which are found in such wealth and variety in the Bible, and from referring to the Commandments of God as the divine sanction for moral conduct. This is an erroneous impression."

CHAPTER X.

DISHONESTY IS THE BEST POLICY.

QUITE recently a booklet has appeared bearing the title, *The Bible in School. A question of Ethics.*[1] Its author is Mr. J. Allanson Picton, late M.P. for Leicester, and formerly member of the first school board for London.

It is a scathing attack upon the "compromise" of 1870, and upon the whole system of biblical instruction which prevails in elementary schools.

Though I do not arrive at the same practical conclusion as Mr. Picton (namely, that education should be entirely "secular"), I agree with many of his criticisms. Indeed, most of the "biblical instruction," as at present carried on in our schools is so absolutely execrable that almost any attack upon it is capable of being justified.

Mr. Picton would have no objection to the use of the Bible in schools, provided it were treated like any other book. But experience has shown that this is impossible. The Bible, he says, is a "precious inheritance from great times of old"; but many people will insist on regarding it as miraculous and infallible. Hence the only alternative, a melancholy one, is exclusion.

One chief point of the writer is that no teacher who knows anything of biblical research can honestly

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[1] Watts & Co.

teach the scriptural selections which school boards prescribe. The seven days of Genesis i. are evidently meant for literal days, and the teacher must either teach this or run the risk of dismissal. But if he teach it he is a conscious hypocrite. So, also, with a vast number of other matters relating to the books of Joshua, Psalms, and so forth. Modern scholarship has revolutionised the views of thinking men, and they cannot possibly teach children along traditional lines without hypocrisy. But this means demoralisation. The matter has become a serious "question of ethics."

The author quotes effectively from the Rev. Dr. Monro Gibson's speech at the 1901 meeting of National Council of Evangelical Free Churches. The primary reference here was to Sunday-schools, but the same principles obviously apply also to day schools. "Only those," said Dr. Gibson, "who firmly believe in the divine authority of both Testaments have the right to be Sunday-school teachers at all. . . . The teacher must be honest. If a teacher believe that the Pentateuch is a composite production, he must not teach his scholars that Moses wrote it all as his own original composition. . . . A man must either teach what he believes or not teach at all," though some questions may legitimately be left open and unsettled.

Now, applying this principle of honesty, Mr. Picton feels bound to conclude that many teachers, "though they should have the genius of a Pestalozzi or a Froebel, are excluded from the nation's schools, except on condition of open or tacit hypocrisy. If this is not religious inequality, and inequality of a shameful and odious kind, I do not know what can deserve the name."

What is the moral effect on teachers? One of them actually writes: "One must get a living somehow; so I, personally, comply with the terms of

my agreement with my employers, and let conscience go hang." *Dishonesty is the best policy.*

"The Bible teaching in public, elementary, and especially in board schools, is inevitably more 'demoralising' than that of Sunday-schools. In the latter the worst evil to be feared is that of ignorance, or, perhaps, honest bigotry. But in the former the tendency of the system is to make dishonesty a necessity of life."[1]

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[1] Reference may here be made to the interesting experience of Mr. F. J. Gould, a leading Agnostic, author of *A Concise History of Religion* and of an admirable book of ethical lessons to which I shall later refer. Mr. Gould was engaged in educational work for twenty years. In 1887, when an assistant teacher under the London School Board, he was taxed with, and acknowledged, writing aggressive articles against orthodox religion. The chairman of the board suggested that he ought to apply for exemption from the duty of giving biblical lessons. Though there is no "conscience clause" for teachers, Mr. Gould did what was advised, and the board acted with fair consideration towards him. But for three years he had every morning to leave his class when biblical instruction was given, and his place was taken by another teacher. This, surely, was a somewhat humiliating and cumbrous alternative, though perhaps the only possible one under the circumstances. No interference was made with Mr. Gould's work outside the school. The case was of such interest that it even came before Parliament.

After some years of this daily "humiliation" (as Mr. Gould calls it) he asked the board to allow him, though an Agnostic, to resume biblical teaching. He thought, presumably, that he could use the biblical stories to some useful purposes even apart from their theological implications. Mr. Gould is a splendid teller of biblical stories as his two little books show, *Tales from the Bible*, and *Tales from the New Testament.* His point of view was defended by Messrs. Stewart Headlam, Copeland Bowie, and other school board members, but the request was finally declined. Mr. Gould continued as an assistant teacher till 1896.

Now, obviously, though the members of the school board did not lay themselves open to any charge of serious unfairness by the procedure just mentioned, Mr. Gould's position was fraught with danger. He was only an assistant, and there was no great difficulty in getting a fellow-teacher to take his biblical

But the teacher is not the only person concerned. Mr. Picton recalls the time when Nonconformists protested against "Church Rates." But there is at present, a "New Church Rate." The author, and those who think like him, are compelled to pay for the teaching of the Bible as an infallible book. They recognise in it an "unrivalled power of spiritual and moral inspiration," but they see, alas! that it is "degraded to low uses and enthroned as a fetish, before which judgment and reason grovel in the dust of superstition."

"We protest," he says, "against being made to pay for such sacrilege! Indeed, the wrong done to conscience in our case is much more offensive than anything that could be alleged by our predecessors under church rates."

And the effect on children? Obviously our streets are every bit as bad as they were before school boards; coarseness, profanity, and indecency of speech, wilful damages to public parks and property, are as common as ever, possibly more common than ever. What, then, has been the effect of our "biblical teaching?"

"It is simply shocking to hear little victims of society's crimes rattling off pious phrases, and

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lessons. But suppose the question arose of Mr. Gould's promotion to a head-mastership: Would the school board have ventured to appoint an avowed Agnostic—however high his character, however wide his reading, and however great his ability—to such a post?

It is morally certain they would not. If any elementary teacher desires promotion he must be orthodox or pretend to be orthodox. If he should happen to be a Unitarian, an Agnostic, or even a liberal theologian, he must add hypocrisy to his other qualifications. There can be no question of the existence of hundreds of men in the latter condition, though the London School Board, in discussing Mr. Gould's case, kept up the pretty fiction that all the other teachers in their employ were "orthodox."

shrieking saintly hymns to which they obviously attach no meaning whatever. And if their teacher is compelled to add to the falsehoods and unrealities of their young lives, a lesson on a supernatural revelation which he does not himself believe, he becomes like the parent, who instead of a fish would give to his child a scorpion."

Looking, therefore, at the question as it concerns dissentients like himself—compelled to pay for the teaching of what they do not believe; as it concerns the teachers, compelled to play at hypocrisy; as it concerns the pupils, brought up without any systematic moral education; finally as it concerns the nation, deprived by sectarian wrangles of a truly efficient educational system—Mr. Picton pleads for the abolition of the far-famed, but little-deserving "compromise" and for the establishment of "secular education." "Religious" teaching is the business of the Churches and of those people who desire it.

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One must admit the cogency of Mr. Picton's criticisms. Our present system is utterly illogical, almost utterly useless, and in many respects positively demoralising. I have no complete solution of the difficulties he raises. But the suggestions I make, will, if adopted, serve greatly to lessen the force of his criticisms. And if nothing at all be done on the lines of genuine reform, the only final outcome must be the one which he advocates.

CHAPTER XI.

SPASMS.

I HAVE admitted (p. 40) that at times even England stirs distressfully as the thought flits across her mind that all is not quite well. Proposals spring up for the teaching of "patriotism," "temperance," "courtesy," and so forth. However much or however little value can be attributed to such proposals, they are at least useful as indicating that there is "something rotten in the state of Denmark." "Patriotism," "temperance," etc., are, presumably, virtues. Now inasmuch as the above proposals are being made, we have clear evidence that certain "virtues" are *not* taught, or not taught adequately, in connection with our biblical instruction. Moreover, there is nothing very heroic about these much-talked-of virtues; they are plain, homely, and matter-of-fact; how comes it, then, that they have to receive special emphasis and special advocacy? Clearly because they have been neglected. But, if it be true that our "biblical instruction" has not included the teaching, or the adequate teaching of such homely matters as these, then our "biblical instruction" has been a confessed failure. Such, indeed, is clearly the case.

"*Patriotism.*" A year or two ago, stirred by the vision of sundry Union Jacks, certain teachers descended into the arena, and advocated in educational journals the teaching of this (presumably)

greatest of the virtues.[1] On examination of the proposals made, the reader will discover that they amount to a recommendation that children be taught certain facts about Alfred the Great, the Australian Commonwealth, the Napoleonic war, the extent of our commerce, the construction of torpedo-boat-destroyers, and so forth. Even "navy leagues" invade our schools with pamphlets, designed to arouse our youth from their supposed anti-patriotic lethargy.[2] Other gentlemen, whose tastes are military rather than naval, urge that every school should have its "volunteer corps," and a supply of school firearms is recommended by these people, anxious "to teach the young ideas how to shoot" in a new sense.

What is to be said regarding all this? That there is in it a mixture of good and evil. *Ab initio* let us never forget the following points: Our boys are

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[1] In connection with this new craze I may call attention to books such as *Patriots All! Emulative historic tales of Daring and Sacrifice for Country.* Apparently "sacrifices" of any kind, except those incidental to warfare, are unknown to our latest apostles. "Moral courage" counts for nothing. Personally, I would rather have Dr. Smiles' old-fashioned books (*Self Help*, etc.) than cartloads of the above material. The Bristol branch of the Navy League has been printing a special *History of the English Navy*, which is to be used as a reading-book in schools, and as a text-book for prizes which are offered to scholars for the best essays on the subject. It is scarcely necessary to point out that every writer on education has protested against the too common practice of filling "history books" with scarcely anything except wars and battles. But the Navy League is supremely indifferent to Locke, Arnold, and Spencer. Doubtless its members feel that our boys do not know as much as they ought about English history. Right! But let us teach them in the best way, not the worst.

[2] It was cruel of Mr. F. T. Jane to say in the *Fortnightly* of March, 1902: "The vast bulk of naval officers laugh at the Navy League." The Navy League will do good work if it will aim at stimulating intelligent patriotism instead of the present sorry substitute.

already fully and adequately persuaded that the British army has never lost a battle ; that the British navy is equal to all others combined ; that the British soldier is a model of every virtue, and his motto, especially on the music-hall stage, being "Victory or Death," that he never surrenders. Our boys are also conscientiously convinced that this same soldier can easily beat three Frenchmen (and probably the same number of Germans) in any hand-to-hand conflict. The British boy has his mind absolutely made up on these matters, and therefore our friends of the "Navy League" and similar organisations need not disturb themselves about the inadequacy of his blood-thirstiness. This quality is really looked after quite sufficiently by Mr. Henty, Mr. Ballantyne, and by a host of blood-and-thunder novelists of far inferior quality to these two famous writers. Moreover, we must not forget certain other educative influences which are exerted upon our developing boy, namely the yellow press and the music hall. We may trust these agencies to give the finishing touches to his "patriotism" and to establish irrevocably his conviction of the overwhelming superiority of the Britisher.

Your efforts, gentlemen of the Navy League, your earnest, blood-and-thunder efforts are really efforts wasted if directed exclusively to naval and military matters. The boy is inoculated already.

But when these advocates of the teaching of "patriotism" urge the importance of a knowledge of history, their admonitions are sound enough and necessary enough. So long as we hear of portly aldermen who really do not quite know who Alfred the Great was ; so long as worthy J.P.'s believe that Oliver Cromwell was the suppressor of the monasteries ; so long as pupil-teachers contend that "Christianity was introduced into England by Julius Cæsar, 55 B.C.," there is need of the efforts of

leagues, if not of navy leagues. Surely no system of moral or religious instruction can be regarded as complete which ignores the essential features of the nation's development and the life-histories of its great personages! But if the proposed teaching of "patriotism" is to consist in a glorification of

> The heathen heart that puts her trust
> In reeking tube and iron shard,

then such teaching is, if not immoral, wholly unnecessary. Personally, I think it immoral. Anyhow, our boys do not require it.[1]

"*Temperance.*" For the most part the teaching of this difficult subject is left to the judgment of the individual teacher, and therefore varies according as he is a teetotaller or a moderate drinker. But some efforts are made in the direction of physiological lessons on alcohol—mostly delivered by outside lecturers, not by the staff of the school. What is to be said of this?

I cannot see how any one who professes interest in education can deny the importance of giving sound knowledge on this subject, and, if possible, also of creating sound moral impulses with regard to it. But why it should be regarded as a "special subject," demanding "special" lectures is not clear, except on the spasm principle which dominates English educational procedure. We English, instead of sitting down, as the Jesuit leaders did, and planning out, at great pains, a definite system and scheme in which everything of scholastic importance shall have its place, leave everything in the hands of the two goddesses of Tradition and Chance. These goddesses make a sad muddle of it, and every one dreamily sees this, though without being specially

[1] Some splendid lessons on *genuine* patriotism can be got out of the life of Isaiah. See pp. 224-6.

disturbed thereby. But suppose a man shout loud enough, he is sure to get attention, whether his shout be for the teaching of "patriotism," "temperance," or "science." Now inasmuch as temperance people shout pretty loudly, they have succeeded in getting temperance lectures installed in certain schools.[1]

No one should complain of this except on grounds of the cumbrousness, artificiality, and inadequacy of the mode of procedure. *Of course*

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[1] As an exquisite example of the infatuation of our educational authorities for anything that is absurd, I give the following:

In course of a conversation with one of the "physiological lecturers" employed by a great school board to give lessons on temperance, it transpired that such a lecturer would be *overstepping his duty* if he were to refer to the *ethical* aspects of the temperance question. What a passion we have for "drawing lines" where they should never exist! How an Herbartian, with his demand for a unified "circle of thought," would scorn the distinction between physiological temperance (taught by special lecturers) and ethical temperance (taught goodness knows by whom or not taught at all)! Nay, how an ancient Greek would have laughed at it too!

I suppose the above restriction upon the "temperance" lecturer was dictated by a fear lest said lecturer, being a teetotaller, might inflict said teetotal opinions upon the pupils. But surely the competing claims of teetotalism and moderation offer no difficulty *so far as schools are concerned.* Every one admits that teetotalism is the best thing *for children*; hence the true cue for teachers should be: "Teach teetotalism to children without hesitation; point out the many evils of intemperance; and then conclude by giving advice to our pupils that *when they have become men they must think over the question carefully and decide whether it would be advisable to remain teetotal.*" Here there is no prejudicing of the case of the "moderate" drinker. Surely all this is obvious to any one who troubles to think! Similar remarks apply to the tobacco question.

Of course, in every school worthy of the name, there ought to have been, years ago, teaching on health; then there would have been no need of physiological lectures on temperance. But fundamentals (health and morality) are usually ignored until some specially pressing problems arise; then we organise isolated lectures on this, that, and the other. No system! Everything from hand to mouth.

temperance should be taught; but why should it be taught by special machinery? Our teachers must teach it. If any one teacher, owing to a strong anti-teetotal bias or other reason, cannot or will not do justice to the subject, the school reading-books should at least be sound upon the subject. Certainly no lesson on morality should be given by a half-hearted teacher. It is better to err on the side of stringency—but intelligent, well-read stringency—than on the side of laxity. In every school there will probably be one teacher at least who can do justice to the temperance question. Let him do so for the whole school.

"*Anti-smoking*."—The latest moral spasm which has thrilled certain bodies of school managers has been caused by the vast increase of cigarette-smoking among boys. A very necessary moral spasm, certainly. But it has led or will lead (as usual) to the incursion of a new set of lecturers into the schools.[1] "Why," you may ask, "is the subject not left to the ordinary teachers?" The answer is that many teachers, smokers themselves, *will not* deal with it, and will not even try to deal with it.[2] It is "outside their province." Under such circumstances the external lecturer is claimed to be the only alternative to the pamphlet or reading-book plan. But surely there is another—that the teacher

[1] This is quite a new movement, and it has not yet gathered any great force. A few school boards have taken up the question, and one, at least (the Bristol School Board), has sanctioned special lectures on the subject.

[2] I speak that which I do know, and testify that which I have seen. The smoking teacher giving advice to boys is worse than useless. He almost always is ignorant of the real facts, and gives thoroughly bad advice. "Wait till you are twenty-one and then smoke," is a specimen. The best argument against *adult* smoking—otherwise comparatively innocuous when indulged in moderately—is that it incapacitates the adult from doing his duty in connection with juvenile smoking.

who is specially interested in the subject be deputed to teach it. I only suggest that the anti-smoking teaching be definitely added to our scheme of moral and biblical instruction to which it naturally belongs, and not be regarded as yet another "extra." Surely modern plagues of smoke are worthy of as much attention and consideration as Egyptian plagues of flies, etc., and the massacre of modern innocents is as important as that of ancient.[1]

"*Kindness to animals.*" Here again the same principle holds good. It is absurd to regard the teaching of kindness to animals as a thing *sui generis*, requiring "special" lectures, "special" prizes, and so forth. Yet I remember one school at least where the latter plan was in full swing. Any scheme of moral and biblical instruction which has no place for the teaching (without hysterics)[2] of this important child-duty is surely defective, even though it may teach with the most unexceptionable orthodoxy the details of the Jewish tabernacle and the missionary journeys of St. Paul.[3]

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[1] I may mention that General Baden-Powell, a non-smoker himself, has became patron of an anti-smoking league and has written some stirring words to boys against the practice in question. (Curious that Generals Roberts, Kitchener, Buller, Wolseley, and Baden-Powell are all non-smokers!) A useful school chart, containing General Baden-Powell's advice (with portrait) is issued by the Grant Educational Company, Glasgow. Some folk in Bristol are also preparing what will probably be a very useful wall-chart dealing with the question.

Kant's words of a hundred years ago may well be remembered. "There is nothing to which children become more easily accustomed, and which should be more carefully kept from them, than such things as tobacco." *Ueber Pädagogik*, p. 44. I wonder what Kant would have thought of us moderns with fifty per cent. of our boys efficient smokers?

[2] "Children ought to be prevented from contracting the habit of a sentimental maudlin sympathy."—KANT, p. 97. Moderation and calm reasonableness are necessary here as elsewhere.

[3] I have in my possession the motto-card of the "League of Merciful Children." On this is written:

"*Courtesy.*" Yet another spasm! A few years ago sundry persons of the midland towns were impressed by the prevalence of bad manners among the children who were going through, or had gone through, the elementary schools. Accordingly these worthies banded themselves together as a "National Guild of Courtesy," issued cards with inscribed rules of good behaviour, and formed branches in various schools. The work still goes on—very necessary work. Only—only—why in the name of common-sense is it an "extra"? Can it be that with all our pious resolves, our biblical instruction, our conscience clauses, our controversies, our "Undenominational" candidates, our Church candidates, and all the rest—we have been neglecting to teach the little courtesies of life? Alas! it is too true. Much have we taught concerning the pernicious and fatal rudeness of certain small boys in Elisha's time; but to the modern concrete rudeness which exists around us we have closed our eyes. The teaching of decency is not "biblical," not "religious"; to intrude it into the precious hours devoted to Israelitish wanderings and apostles' creeds would be "secular," "dangerous," "irreligious," and so forth. Teach *anything*, *anything*—provided it happened in Palestine and long ago.

Yes, we must be thankful to the "National Guild of Courtesy." Let us wish it well. It has begun

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"*The love of Christ constraineth us.*"

Rules:

(1) *To sign the card of Membership.*

(2) *To say the prayer daily.*

(3) *To try to get other boys and girls to join the League and to deal kindly with animals.*

Promise.—"*I promise to be kind and merciful to all living creatures.*"

Then follows a prayer.

All very excellent in intention, but what a commentary on "Biblical Education" if such a "League" had to be formed.

to teach us another of our neglected duties to the young.

"*The Life and Duties of a Citizen.*" Is it possible? Can it be that "Life" is an "extra," and "Duty" an "extra"? Can it be that "citizenship" is irreligious? Apparently so. We have had "religious instruction" for a long time, and yet instruction in the "life and duties of a citizen" has been neglected. The proof? The proof lies in the fact that some years ago this subject was added to the Code of Evening Continuation Schools. So, after all, the duties of life have *not* been taught; "religious instruction" has *not* been the brilliant success which its advocates claim. If from without the school have had to come appeals on behalf of the teaching of "duty," of "patriotism," of "temperance," and so forth—surely we have indulged in the pleasing task of self-deception long enough!

CHAPTER XII.

THE MORAL INSTRUCTION LEAGUE.

YES, long enough!

So thought a number of people who met together on January 26th, 1898, at the first Annual Meeting of the Moral Instruction League, and drew up a constitution. The object of the society is to promote "systematic non-theological moral instruction," and to make character the chief aim of school life (Article II.).

"It is monstrous," says Mr. Frederic Harrison, "that children are to be left to grow up without moral ideas because politicians continue to wrangle as to the rival creeds which contend for the exclusive patent of presenting them. The elementary ideas of right and wrong are independent of all creeds, and are equally accepted by all churches."

The League is a new one; its publications are not yet great in number; its efforts are tentative; it is but feeling its way. In the words of its most eloquent champion: "We are but making trial of this new way. And because it is so new we go in humility, and we seek the aid of all whose counsel or whose thought may avail to help. We are only beginning to climb the stairs of a great ideal."[1]

Even those not personally connected with this

[1] Pamphlet, *The Moral Instruction of Children in Classes*, by F. J. Gould.

League, will agree with a vast number of its proposals and welcome it as the only organisation in Britain which *thinks* about scientific teaching of morality. But the present book is not exactly on the lines of the League. Indeed, the emphasis I lay upon systematic biblical teaching will probably strike many of its members as mere conservatism. My design is to improve the present system rather than to abolish it; some members of the League, perhaps more consistently, wish for a "clean slate" and a new start.

The League believes that "virtue can be taught," and reasons for the belief are given in Leaflet I. There it is shown that Plato and Aristotle were both wrong, or rather one-sided, in their treatment of this question: Plato holding that virtue is a kind of knowledge, and is therefore teachable; Aristotle holding that virtue is not knowledge, and is therefore unteachable. The writer points out that other things besides knowledge can be taught or communicated, namely emotions or volitions.

This is true enough; emotion, including moral emotion, is infectious. Still, the writer might, I think, have made out a stronger case than he has. Let us hold fast the distinction between conservative virtue and progressive virtue. Aristotle thought of virtue as habit; Plato and Herbart looked upon it as insight. British educationists have for the most part laid stress upon the Aristotelian ideal; they have insisted upon "training" to virtue rather than "teaching" virtue, and they have, therefore, conceived a rooted prejudice against "moral lessons." Habit—conservative virtue—has loomed large before their minds. Which party is right? Both are right. Good habits—conservative virtue—will never succeed in dealing with new and complex moral problems; for such a work Herbartian or Platonic "insight" is required. But for much of the common and

humdrum, though necessary, work of life, habit is all-important. Habit is the trunk, insight the "growing point" of the tree. All this is obvious to any one who philosophises. In Chapter XIV. I deal more fully with the question, "Can virtue be taught?"

In others of its leaflets the League urges the claims of *systematic* moral instruction—a proposal regarded with horror by many people who believe in *system* everywhere else.[1]

What is moral instruction according to Mr. Gould?

It must be "Systematic teaching, which—by means of question and answer; of literary, pictorial, and other vehicles; of analytic and synthetic exposition; and of personal appeal—tends to impress upon the children the meaning and importance of moral principles, and the modes of their application to life and conduct."

Entering into details, he insists that there must be definite *lessons* at definite *times*; moral instruction must not be incidentally taught in connection with object lessons, etc. He insists that children are perfectly able, without the assistance of metaphysics or theology, to appreciate a course of reasoning on the value of order, veracity, etc.

Secondly, the teaching should be continuous; one lesson should join another. Thirdly, it should show development. A beginning should be made with personal duties, cleanliness, temperance, etc. Then the outlook should widen to a civic or

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[1] "People often speak to children in this way: 'You are foolish to put yourself into such a temper; you make yourself and everybody about you unhappy.' . . . I have never heard any objections raised against such remarks to children. . . . And if, instead of addressing one child, you address ten or twenty . . . on just these same subjects . . . are your words likely to fall less heeded?"—F. J. GOULD: *The Moral Instruction of Children in Classes.*

cosmopolitan one. From self-mastery of the individual we go on to self-mastery of a nation in times of danger and crisis.

Question and Answer Method.—Mr. Gould illustrates his method by the Casabianca story. "Ought children to obey their parents? Yes. Was it Casabianca's duty to obey his father? Yes. Did he do right in staying at his post? Yes. Then he did right in waiting to be blown up?" Dead silence perhaps, and the teacher begins again. "Ought the father to have placed him where he would be killed? No. . . . Do you suppose the father would have wished Casabianca's death? No." And thus, finally, the conclusion is arrived at that if Casabianca had left the ship he would not have been really disobedient.

Literary Vehicles.—Like Mr. Adler and the Herbartians, Mr. Gould sees the value of fairy tales and fables when these are properly selected. He also recommends stories from the Russian author Krilov, from the Buddist Birth-stories, from *Pilgrim's Progress*, and from Greek mythology. Parables like the "Good Samaritan" are also emphatically recommended. Copernicus is suggested as a type of the truth-follower, Pericles as that of the magnanimous man, Florence Nightingale as that of brave compassionateness, and so on. The Birkenhead incident is, of course, matchless.

Pictorial Vehicles.—Mr. Gould insists enthusiastically on the use of portraits of great or good men or women, also of the humble diagram, and of natural aids. "No one seems to have hit upon the idea of using natural and scientific facts as symbols of moral realities. Coloured glass makes all things take its colour; so, also, the envious man sees a bilious world."

Analytic and Synthetic Exposition.—Mr. Gould shows how "duty to parents" may be analysed

into its various factors, quite numerous in themselves. So also with duties such as toleration. Then the details are synthesised, and perhaps capped with a motto, proverb, or verse. Enough has been said to show the richness of Mr. Gould's suggestions.

Further Details Concerning the work of the Moral Instruction League.

One wise alteration has been made in its declaration of policy. Formerly "non-theological moral instruction" was to be *substituted* for the present religious teaching; *now* the league merely urges the *introduction* of such instruction, rightly feeling that if, when introduced, this should ultimately justify its existence, it will either supplant or modify the existent "religious instruction."

But the league recognises that exhortations to educational bodies are of little use unless accompanied by concrete suggestions. Accordingly, a definite and graduated scheme of moral lessons was drawn up and appeared in *Ethics*, the organ of the society, on April 12th. But in order that the scheme may have practical as well as ideal excellences, the teachers in the ethical Sunday schools are to be asked to test the scheme and send in their results. Thus gradually a wealth of experience will be acquired, and the proposals of the league will be brought before the educational bodies of Great Britain not as untried suggestions, but as tested results. I wonder how many bodies of managers have ever thought of employing such a procedure?

One other point should be mentioned. For some time past a Moral Instruction Circle has held meetings fortnightly "for the systematic and practical demonstration of the methods of imparting moral instruction." Criticism lessons are given, and are taken down in shorthand; thus a mass of valuable

material will be collected. On June 2nd the subject was "The Story of Gyges," and the teacher Mr. G. Spiller; on June 16th Mr. F. J. Gould, whose name is already familiar, took the subject, "Now I wonder."

Thus we see that while Lord Hugh Cecil is panegyrising the "segregation" plan, and Nonconformists are helplessly protesting against it, a small group of educational reformers are steadily working towards a practical solution of the debated question.

. . . . . .

But elsewhere than in London men have, here and there, been thinking about moral education and acclaiming it, as Rev. Peter Prescott did in vain nineteen years ago, "the greatest need of the age." In November, 1900, various teachers in schools and colleges received from a Scottish M.P. a letter and a book. The book was Mr. Adler's brilliant little work, *The Moral Instruction of Children*. The letter conveyed the information that the Member of Parliament in question, convinced by long experience "that the principal defect in our educational system was the intelligent teaching of morals directed towards the development of character," had decided to distribute free copies of Mr. Adler's book among all such people as were likely to exert influence on the reform of education.[1]

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The old story! A man here, another man there

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[1] I may mention one or two other facts.

Years ago, Mr. J. Allanson Picton, then a member of the London School Board, was so impressed by the virtual absence of systematic moral teaching that he obtained the appointment of a committee to consider the question; but he got little support. "The very appearance of teaching morality, for its own sake, apart from the magic, symbols, and formulas of theology, was considered suspicious."—J. Allanson Picton: *The Bible in School*, p. 75.

More recently the Moral Instruction League, making use of

sees the defects and spends money, time, and trouble in agitating for reform. But little or nothing is done. Like the pendulum of a stopped clock, moral instruction hangs motionless and ineffective; or, if it move at all, oscillates between the extremes of chaos on the one side and stupidity on the other.

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the conscience clause, induced a number of parents of children attending London Board Schools to ask for non-theological moral instruction in place of biblical instruction. The school board refused.—*Ibid.*, p. 76-7.

Quite recently the indefatigable Mr. F. J. Gould, after an exhaustive visitation of the Leicester Board Schools and a clear demonstration of the practical absence of moral instruction, succeeded in getting the board to investigate the matter. A splendid scheme is now in process of evolution. [See Appendix.]

Significant also is the success at Birkenhead of Mr. Alcock, who headed the list of school board candidates. The main plank of his platform was moral instruction on the lines of the league.

Recently a petition has been sent in to the Board of Education signed by 191 representative persons, M.P.'s, Professors, etc., urging the establishment of moral and civic lessons in all schools. Clearly, "it moves"!

CHAPTER XIII.

BOOKMAKERS.

NOT for a moment do I wish to suggest that gentlemen of the "bookmaker" profession have any friendly interest in moral education. Their interest, such as it is, is purely negative. One doubts whether they will appreciate, to the smallest degree, my present efforts. But probably they will never hear of them. Epsom and Newmarket will be innocent of purchasing the present work, however interested in little "books" of a more mathematical type.

No, it is a different kind of "bookmakers" to whom I refer.

The last two chapters have apparently stultified the statements of the first. In the first I denied that people thought seriously about moral or biblical education. In the last two I have shown that people *do* think about it.

There is no real inconsistency. The situation is summed up in the word "spasms." A few electric shocks occur. But nothing seems seriously to disturb the slumbers of the educational leviathan. Biblical education in the elementary schools of to-day is to no single degree better than it was twenty, forty, or sixty years ago. Moral instruction scarcely exists at all. Mr. Mackintosh may urge in the pages of the *Contemporary Review* that "the ethical instruction that may be logically drawn from Christianity or its records is neither systematic nor complete." Dr.

Beale[1] may protest that "parents take it for granted that catechism learning and so-called divinity must necessarily include moral teaching." The Rev. P. Prescott may declare that "moral teaching is the great want of the age." In vain. A few special subjects ("temperance," etc.) get attention here and there; but everything is spasmodic. The leviathan sleeps on, unmoved, stupid, unconscious, ineffectual.

In secondary schools there are clear signs of improvement in *biblical* instruction. But in them, as in elementary schools, "ethical" teaching proper is a negative quantity, owing to the conviction, voiced by Mr. Bell, that "no system of education has life in itself unless it teaches the essential principles of religion, and their bearing on character and conduct."[2] Has Mr. Bell ever heard of the boy who always felt, when going to the "ethical" lesson, that "something great was going to happen"? "Ethical teaching" has never yet had a fair chance. It *can* move, it *can* inspire, it *can* reform. It cannot work miracles; neither can "religious instruction."

I propose in this coming chapter to give some account of certain suggestive books dealing with the present subject. I mention and describe them because in this way some notion will be given of what others are thinking upon the present vast and weighty subject. But one cannot too often repeat that *no serious influence upon elementary schools has yet been exerted by these admirable books.*

The Moral Instruction of Children.—FELIX ADLER (Arnold).

This is probably the most brilliant and generally

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[1] *Our Morality and the Moral Questions, chiefly from the medical side.* (Churchill).

[2] *Religious Teaching in Secondary Schools*, p. 23.

suggestive English work on moral, and to some extent biblical instruction.

"Virtue cannot be taught," we have heard from some of our educational authorities. But listen to Dr. Adler. "It is the business of the moral instructor in the school to deliver to his pupils the subject-matter of morality but not to deal with the sanctions of it; to give his pupils a clearer understanding of what *is* right and what *is* wrong. . . ." In other words, though instruction cannot absolutely make new "hearts," or absolutely revolutionise motives (though it can do a good deal even here), instruction *can* prevent "sins of ignorance" and sins which spring from defective imagination. Cruelty is often such a sin, and there are dozens of others. "The imagination is a most powerful auxiliary in the development of the mind and will. . . . Much of the selfishness of the world is due not to actual hard-heartedness, but to a lack of imaginative power." Surely this is obvious.

Mr. Adler discusses—what our syllabus-makers never think of—the moral value of fairy tales (Märchen) and fables. He advocates much the same procedure as the Herbartians, and gives us, in passing, many an admirable and penetrating remark.

Wherein lies the value of fairy tales? In the first place "they exercise and cultivate the imagination," an important moral consideration. Secondly, "they stimulate the idealising tendency"; they "come to us from a time when the world was young . . . it is for this reason that they never cease to appeal to children." Especially useful are they in conveying to children the lesson of kindness to animals; for they are pervaded by a sense of the fellowship of all natural things, the kinship of man with animals, trees, and so forth.

In common with the Herbartians, Dr. Adler believes in a "culture epochs" doctrine. "It has come to be one of the common-places of educational literature that the individual of to-day must pass through the same stages of evolution as the human race as a whole."[1] Hence arise

[1] This may be a "common-place" in America, Mr. Adler's country, for Herbartianism has there made some headway. It is certainly not a "common-place" in Britain.

many of Mr. Adler's most admirable suggestions ; he sees what should be the true order of instruction and is no propagator of educational monstrosities such as delight the hearts of British managers and teachers.

He is daringly original in recommending methods of treating biblical stories. Every one who reflects for a moment must see that the usual theological treatment of the Adam-and-Eve story—a prime favourite with syllabus-makers—is quite unsuitable for children. Personally I incline to its exclusion from the school. But Mr. Adler, with a genius for evolving good material out of unpromising, regards it as a "wonderful story for children, deserving to be placed at the head of all the others, for it inculcates the cardinal virtue of childhood obedience." He proceeds to narrate the story in the way he would employ with children.

"Once upon a time there were two children, Adam and Eve. Adam was a fine and noble-looking lad. He was slender and well built, and fleet of foot as a young deer. Eve was as beautiful as the dawn, with long golden tresses, etc. They lived in the loveliest garden that you have ever heard of. . . . But the children were not alone in that garden ; their Father lived with them. . . . One day their Father said to them : 'My children, there is one tree in this beautiful garden the fruit of which you must not eat, because it is hurtful to you. You cannot understand why, but you know that you must obey your Father even when you do not understand.' . . . One day it happened that Eve was passing near the tree, when what should she hear but a snake talking to her. . . . Now the snake, you know, was no real snake at all ; she never saw it ; she only heard its voice. And, you know, when we want to do anything wicked, there is within every one of us something bad, that seems to whisper: 'Just look ! Mere looking will do no harm.' And then: 'Just taste ; no one sees you.' So the snake was the bad feeling in Eve's heart. . . ."

Mr. Adler's treatment would reconcile many people to the teaching of Old Testament stories who are at present hostile.

Many of his other suggestions relative to the Bible are admirable in the extreme.

He gives good reasons for omitting such stories as the sacrifice of Isaac, the duplicity of Rebecca, the Moses narrative (for the most part), and, of course, the "Joshua" massacres and "Judges" treacheries. But he sees the supreme value of such stories as those of Joseph and David.

Homer's Odyssey—especially because of its fine types of female excellence—receives strong approval.

Mr. Adler has also many excellent suggestions relative to ethical lessons in the higher classes, but space forbids me to detail them here.

The Teaching of Morality in the Family and the School. Dr. Sophie Bryant. (Sonnenschein.)

Mrs. Bryant is another of those who do not believe that "Virtue cannot be taught." She is even convinced that lessons on the subject are peculiarly interesting to children.

Here and there we find an Herbartian strain in her book. "Acts issue from the idea of the act." "The problem of moral instruction is this: How can we, by working on the intellect of another, determine the whole nature of that other in the direction of righteousness?" "Ideas do influence life and can regenerate character."

Much evil springs from feeble imagination. "Imagination plays a large part in this as in the production of all practical ideas." An important part of education is "the training of the imagination for effects." Mrs. Bryant sees clearly enough that even the best moral education may sometimes fail its possessor in the hour of temptation; "impulse may fight and win"; but she sees that in such a case "error has no chance." That is it! "Are there any who have doubts as to the usefulness of lessons in morality? Such doubts are strange, but they exist."

Into Mrs. Bryant's detailed suggestions (*e.g.* the use of Celtic literature) I have no space here to enter.[1]

Two other little books by the same authoress should here be mentioned:

[1] But see p. 200.

The Teaching of Christ on Life and Conduct (Sonnenschein), and *Short Studies in Character* (Sonnenschein).

The Making of Character: Dr. MacCunn. (Cambridge University Press.)

An excellent book on the philosophy of the moral life, dealing suggestively with heredity, habit, the force of precept, the force of example, and so forth. But though belonging to a series of books for "schools and training colleges," *it does nothing whatever to reform the existent syllabuses*, etc. I mention it for this very reason. The finest philosophy is no good to a teacher who has to teach according to a syllabus which is anti-philosophical.

The Dawn of Revelation: Old Testament Lessons for Teachers in Secondary Schools: M. Bramston. (Warren & Son, Winchester.)

I call special attention to this book. It is the boldest attempt which I know of to introduce critical results into schools. It is a veritable storehouse of information upon the growth and character of Old Testament literature and upon the development of the Jewish religion. The authoress shows herself familiar with Babylonian, Assyrian, and Egyptian history—without which biblical history has no meaning.

"Moses is the subject, not the author of the Books of Moses." "Some of the biblical narratives are only 'traditional' with only their 'general drift' historical." The crossing of the Red Sea was "providential" rather than "miraculous"; when it is said that the "waters were a wall" this is the language of Oriental poetry. The narrative of the "plagues of Egypt" and of the Exodus is not historical "though in all probability it imbeds in it the historical facts which actually happened."

"The story of Samson is probably less historical than any other part of the Israelite history. . . . As told in Judges, he is a hero who has surprising physical strength, which he

uses for the destruction of the enemies of Israel, but few moral merits.[1]

The above are a few examples of the critical side of Mss Bramston's book. But its constructive side is still more striking. The selection of material is remarkably good. Thus, instead of the study of Josiah's reign being confined to the *Kings* narrative (as always happens in the English elementary school) selections from Nahum and Ezekiel are recommended. More than half the book consists of a judicious selection of lessons from the prophets, arranged in chronological order, and placed in their correct historical settings. What a contrast to the average syllabus which ignores the prophets altogether or, at best, prescribes detached and therefore meaningless selections from Isaiah!

But the most valuable feature of all is the wide and up-to-date knowledge betrayed on every page. The authoress is well acquainted with Driver, Maspero, Sayce, and other critics and archæologists. Her book is a storehouse of much information which rarely finds its way into the ordinary lesson book for teachers.

Lastly: The authoress, despite her critical attitude towards many biblical narratives, despite her wide and scholarly knowledge, never fails to grasp the *moral* or religious aspect of every question, and thus her volume, replete with information is equally replete with moral suggestiveness.

The authoress has brought out a companion work dealing with the New Testament, *The Sunrise of Revelation, New Testament Lessons for Secondary Schools.* (Murray.) This work is scholarly, but vastly more conservative than the other book—naturally so.

Lessons from the Old Testament. Senior Course: Rev. M. G. Glazebrook. Head-master of Clifton College. (Rivingtons.)

Another sign of the inroads of the "Higher Criticism" into secondary schools.

[1] And yet school-managers and syllabus-makers revel in this Samson story!

Miss Bramston's book is for teachers, this is a biblical reading-book for pupils, consisting of "printed selections from the text, arranged to form a continuous narrative, and divided into convenient lessons." The author follows the so-called "prophetic" narrative of the Pentateuch, *i.e.*, the combined J and E narrative as distinguished from the later and tamer P narrative. Some of the passages which are most obviously unsuitable for school reading are omitted. The introduction of such a book into schools, in place of the unaltered Bible, would therefore be decidedly advantageous.

The best feature of all—common to this book and to Miss Bramston's—is the treatment of the history of the later kings and the captivity. The *Kings* narrative is taken as the basis, but in the appropriate places there come suitable selections from the contemporary prophets (Amos, Nahum, etc.) and from the Psalms. Lesson sixty-eight is entitled "The Scythians," and consists of selections from Nahum and Jeremiah. This surely is the only way to learn to understand the Old Testament. The author rightly says: "The prophets are a sealed book to the average Englishman." In the form of notes he gives much useful and up-to-date information. The work appears in two forms—"Senior course" and "Junior course"—differing only in size and fulness of detail. It has already been adopted to some considerable extent in secondary schools.

Religious Teaching in Secondary Schools: Suggestions to Teachers and Parents. By the Rev. G. C. Bell, M.A., Master of Marlborough College (Macmillan), 1897.

This book is another indication that secondary masters realise that all is not well beneath the smooth surface of biblical education.

It is not a reading-book (like Mr. Glazebrook's), nor a mapped-out series of lessons for teachers (like Miss Bramston's); it is a book of suggestions.

In dealing with the Old Testament, Mr. Bell is more conservative than Miss Bramston; and in dealing with the

New he is apparently quite orthodox. But as a scholar who has evidently thought much, he sees that the "Higher Criticism" may prove a positive boon to the older pupils of our schools. "Some knowledge (of it) is not dangerous, but helpful to faith"; and may not only remove perplexity, but result in a "fresh intelligent love and admiration of the Hebrew Scriptures."[1]

As a school-master, he sees that "in the earlier years . . . the higher ideas and truths of religion . . . are as yet almost unintelligible.[2] Quite true. The teaching of the New Testament has peculiar dangers and difficulties for the very young; Mr. Bell in this connection expressly mentions the fourth gospel, and also points out, quite correctly, that the standard of morality and religion of the *Old* Testament "has a certain affinity to that of young people" (p 5). The writer here shows himself (perhaps unconsciously) in touch with the Herbartian "culture steps" doctrine, and also with Mr. Adler, who says (*The Moral Instruction of Children*, p. 125), "A great mistake has been made all along in supposing that whatever is true in religion must be communicated to children." In other words, if the life of Christ represent the highest thing in the Bible, it is, for that very reason, almost certainly unsuitable, as a whole, for young children.[3]

The author has some hard things to say about examinations; the latter show a prevailing tendency "to the selection of quite unimportant matters." He also condemns those (school managers?) who "cut the Bible from Genesis to Nehemiah into a certain number of approximately equal sections, and then leave teachers and examiners to decide without guidance what knowledge is to be required of boys and girls" (p. 44). He recommends the setting aside of much of the rest of the Pentateuch in favour of Deuteronomy, Psalms, and Prophets, and repeats Mr. Glazebrook's complaint that the latter writers are virtually unknown. He likewise urges the importance of using all such auxiliary matter as is

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[1] P. ix. [2] P. iv.

[3] Mr. Bell, I gather, would not say this; but it seems to me true.

afforded by history, antiquities, geography, pictures, photographs, etc.

All the above is excellent. But Mr. Bell sometimes forgets his own principles. "There are grave risks," he truly says, "in delaying the first steps towards the reconciliation of faith with reason" (p. 11). Yet he still considers that juniors (boys of ages 10-16) must be taught the Bible in a literal manner, only seniors (boys above 15 or 16) being cautiously introduced to more advanced thought. This surely is a hard saying. Moreover, his selection of passages from the Old Testament seems to me uncritical. He omits such portions as deal with delicate social relations, but he still seems to regard the Plagues of Egypt, the Fall of Jericho, and the miracles of Elisha (minus the bear story) as suitable for use in schools.

Lessons in Old Testament History: A. S. Aglen, M.A., D.D. (Arnold.)

This book is very similar to Miss Bramston's, but more conservative. Still, it is scholarly and well arranged, and shows much acquaintance with critical results and with the "verdict of the monuments." The author was "formerly assistant-master at Marlborough College"; he is thus the third master from a public school whose book has been referred to in these pages as representative of the inroads of modern thought into secondary circles.

But, while he recognises that Hebrew imagery must not always be taken literally (as when the deep is said to "lift up his hands"), Dr. Aglen often leaves us in doubt as to the literal or the figurative truth of certain statements. Many of the most extravagant of the Old Testament miracles he *seems* to accept literally. In other words, Dr. Aglen might have been a little more courageous. But his book is a good one.

Principles of Religious Education: A Course of Lectures delivered under the auspices of the Sunday-school Commission of the Diocese of New York, 1901. (Longmans, Green, & Co.)

The above work represents the American movement in

the direction of *improved biblical instruction*. We have seen that in American schools there is much less Bible-reading than in ours; "notes and comments" are forbidden; in a considerable number the Bible is altogether excluded. Hence it is no wonder that, as Professor Butler says in the above volume, "To the average college student the first book of Milton's *Paradise Lost* is an enigma. The epithets, the allusions, even many of the proper names, are unfamiliar. This is due to ignorance of the Bible." But the writers direct their attention to the improvement of *Sunday* schools. Their proposals are suggestive and revolutionary.

The thing in this book that strikes the reader most is that the writers have a definite philosophy of education. "The natural development of the child is kept in view.[1] Especially is this so in the case of President Stanley Hall who, faithful to the evolutionary and Zillerian doctrine of "culture stages," sees a religious significance in the child's "fetish-worship" and "nature love," and recommends that—in Sunday-schools!—these should be encouraged as necessary stages in religious development. Christian teaching, properly so called, can only be successfully given at the age of adolescence. "When I say every child recapitulates the history of the race, I say that that must be taken as the corner-stone of the new pedagogy in religion as in everything else. Now Christianity came in God's own appointed time. It came late in the history of the world . . . and the child has to repeat a great many pre Christian stages of evolution in its own life." Holding these principles, it is no wonder that Dr. Hall has a good word for fables, nature-study, and so forth. Nature-study, by the way, seems to have already been adopted in some of the American Sunday schools. Dr. Hervey even lays stress upon looking at Jesus Christ first of all as a man.[2] "This order seems to me essential."

Great stress is laid by the writers upon an intelligent teaching of biblical geography. Professor Kent shows among other things how the geography of Palestine con-

[1] We must remember that "child-study" is popular in America.

[2] What a contrast to our Catechism, Apostles' Creed, and Virgin Mary system!

tributed to the valour of the Philistines, the luxuriousness of the Samaritan kingdom, and the stern piety of the Jews. Professor Moulton urges the necessity of teaching the Bible as literature, and shows what a loss is suffered when this is not done.

Ethics, of course, must be taught. "The Church must include ethics in the religious instruction of her youth, if she would send them out properly equipped to meet the dangerous sophistries of the world."

Expert knowledge is called for. "The work is one that demands more of expert and highly trained intelligence, than at present can be found within the Ministry of the Church." "There must be insight into the method of the child's growth."

The Bible and the Child. By the late Dr. J. Martineau. (Pub., Exeter Hall, London.)

This is a mere pamphlet, but owing to the importance of a certain matter with which it deals, I feel I ought to devote some space to its consideration.

People have often urged the necessity for an expurgated Bible; all teachers knew that there is good reason for this. If certain biblical narratives were reproduced or imitated by a modern novelist he would find himself in jail within a week.

A somewhat similar objection to the use of the whole Bible is brought forward by Dr. Martineau is this pamphlet. "If many of these (biblical) writings are the venerable, but human relics of a literature produced by a half-barbarous nation in wholly barbarous times; if they give expression to notions of right and wrong imbibed amid constant bloodshed, and to a religion which was without expectation of a future life; if among its hymns are the strains of a penitent adulterer, and its aphorisms the wisdom of an exhausted voluptuary, is it not appalling that such an aggregate should be placed in youthful hands as the reflection of the divine purity and the oracle of the infinite intelligence? . . . The most gross and puerile conceptions of God, ascribing to him the imbecilities of human nature and the passions of savage life, fill the more ancient of the Israelitish writings.

. . . Why insist on dragging our children's minds through that which, we admit, would contaminate our own? . . . To bid our children go and learn devotion, now amid the yells of exterminating war in Gideon, and then, at the feet of the Prince of Peace, can only produce the most bewildered conception of Deity."

Dr. Martineau proceeds to show that likewise in the realm of *morals*, the Bible presents us with at least three absolutely divergent systems: (1) the sacerdotal as represented in the Pentateuch, in accordance with which a ceremonial performance or the observance of a Sabbath is put on the same level with the most permanent and solemn family duties; (2) the Epicurean system. This system has long been attacked as degrading by divines and religious philosophers, "yet if there be any extant works which more than others contain the selfish and utilitarian sentiments in a form naked and unblushing, they are the reputed writings of Solomon." Bentham was regarded as a low-minded Epicurean; but the sage of Jerusalem went far beyond him when he said, "There is nothing better for a man than that he should eat and drink." Bentham was condemned repeatedly for his cynical view of human nature, but listen to the Hebrew writer: "One good man among a thousand I have found, but a good woman I have not found." "Nay," continues Dr. Martineau, "sentiments are found in the writer which it would be impossible to parallel in the history of Epicurism. . . . Now, what is to make these sentiments safe and salutary in the Bible, and shocking and poisonous everywhere else?" (3) The third system is, of course, the Christian.

He concludes that there should be no "unregulated access to the Scriptures" open to the child, and considers that the New Testament should be the source from which teachers must draw their material.[1]

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[1] My views on the above questions are as follows:

(*a*) An expurgated Bible is a practical impossibility. The solution must lie in the direction of biblical *reading-books*, such as are appearing in Germany in considerable numbers, but which are of course, almost unheard-of and certainly unused in English elementary schools. Well-printed books of selections with illustrations suitable to the age of the different classes of children,

Quite recently in Germany the latter recommendation has been made by Dr. Katzer (*Der Christliche Religions-unterricht ohne das alte Testament*, 1893) and German teachers have been discussing the problem ever since. Dr. Katzer's view is that as the New Testament is the holy book of Christianity proper, this, and this only should be made the basis of religious instruction.

The Bible and the Child: Prof. W. F. Adeney and others. *How to read the Bible:* Prof. W. F. Adeney. (J. Clarke & Co.)

These works may be taken as largely representative of advanced theological thought in nonconformist circles. Many of the suggestions are useful and up-to-date, but one strange fact is noticeable. The existence of a science of education is not recognised. Theologians alone are supposed to be competent to discuss the "Bible and the Child"; *educational* principles are treated as non-existent or as the common property of every one. When will teachers bestir themselves, and assert their claims to be specialists?

The Bible for Young People, by Drs. Oort, Hooykaas, and Kuenen. Translated by P. H. Wicksteed, M.A. Six volumes (Essex Hall).

The name of Kuenen, the great Dutch theologian, is enough to guarantee the excellence of these six volumes. The work is a truly valuable one, written on advanced lines, full of valuable information, and covering a vast

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and with a small amount of additional matter to throw light and interest upon the matters dealt with; it is this at which we must aim. If the child is fed upon this there will be little opportunity for garbage-hunting. In *very* low classes even reading-books of the kind suggested are unnecessary; the teaching must be *completely* oral.

(*b*) I cannot agree with the exclusion of the Old Testament. As *literature*, the Old Testament is superior to the New. Moreover, it supplies better character-building material for *young* children; there is from this point of view absolutely nothing in the New Testament equal to the Joseph story. The "culture epochs" doctrine is instructive here.

ground. The only fault is that its title is thoroughly misleading. The work is a Bible history, not a *Bible* at all; that is, there is no attempt at giving readings suitable for school use. Moreover, the "young people," for whom the book is designed, would have to be at least twenty years of age to appreciate it.

The Priest and the Child: J. M. Robertson. (Forder.)

Another mere pamphlet this time by an able but violent "rationalist," who regards the religious education controversy as a mere fight for ministerial stipends. "The churches are fighting for adherents, for clients, for sources of revenue. None of them dares to trust to the process of persuading grown men and women." With many of Mr. Robertson's diatribes I disagree altogether; but the following exposure of the crackbrainedness of present arrangements is worth noting:

"If we do but ask how they (the priesthoods) set about educating the consciences and forming the habits of children, we can see at a glance that they work on false lines. . . . The priest begins by telling what he calls the Ten Commandments. . . . Is it possible to imagine a more preposterous set of formulas by way of giving children moral ideas? They cannot realise one in five of the commands laid on them. . . . They have no idea whatever of what is meant by worshipping 'other gods.' The ancient veto on graven images is wholly outside their life. They are incapable of murder and adultery and of coveting their neighbour's wife. They never dream of coveting anybody's ox; and as for man-servants and maid-servants, they have merely had their heads addled by a fraudulent word which should have been 'slave,' and which has no meaning whatever in a generation in which no priest dreams of preaching against a firm that takes an employee from another by offering him higher wages. In the whole string of these ten maxims there is only one which comes home to the minds of children—the phase, 'Thou shalt not steal.' And it will be observed that it is not accompanied by the no less necessary command, 'Thou shalt not lie.' . . . The wrong-doing

of children never consists in the (above). It consists in little acts of selfishness, unkindness to one another, thoughtless cruelty to helpless things, petty pilfering, confused lying, animal uncleanness." . . .

"It is doubtful whether more than one in three of the clergy now believe in the doctrines of hell and heaven, of salvation by blood, of miracles, of the answering of prayers, or of eternal life. Yet they are all prepared to go on teaching all these things. . . . The children get almost no moral training . . . their time is wasted over a farrago of ancient legends often obscene and generally absurd."

(1) *Tales from the Bible: Being a Rational and Ethical view of the Old Testament suited to the capacities of children:* F. J. Gould. (Watts & Co.)

(2) *Tales from the New Testament:* F. J. Gould. (Watts & Co.)

Mr. Gould is an Agnostic and his opinions are reflected in these two books. I hold no brief for Agnosticism, and must content myself with considering the value of his books from the educational point of view. Their merits are (*a*) that the author has a fine power of clear and graphic narration—he is a model story-teller; (*b*) that his knowledge is wide, and, though unobtrusive, is apparent to any careful reader. Hence I believe that a teacher, even of orthodox opinions, could profit a great deal from a perusal of these volumes.

. . . . . .

Matthew Arnold's important little book is dealt with elsewhere.[1]

Brief mention may be made of one other book on biblical instruction before passing on to "ethical."

The Bible for the Young. Paterson Smith. (Samson Low, Marston, & Co.) The author has "no wish to advocate any so-called 'advanced' teaching," but he sees that many things are kept from children which ought to be taught. We should be "more fearless and candid"

[1] Pp.180-1.

in dealing with doubtful matters, and admit the legitimacy of differences of opinion. The Creation and Fall should not be interpreted literally.[1]

Notes of Lessons on Moral Subjects: A Handbook for Teachers in Elementary Schools: F. W. Hackwood (Nelson & Sons), 1883.

This book has a history. (See pp. 82-3). It also has a reputation. It has been extensively and even officially employed in America and the colonies as well as in Birmingham and elsewhere. It has indeed been honoured with the title of the *Board School Bible*. It was a veritable bone of contention in the Midlands for some years after it came into existence. The Smethwick School Board debated "Hackwood Morality" in 1883; the Birmingham Board ordered the book for their schools; it was attacked by Dr. MacCann in 1888, and by episcopal dignitaries at the Folkestone Church Congress in 1892. It obtained plenty of friends (as well as not a few enemies); even Cardinal Manning declared in its favour. "It is," he said, "the best example of introducing moral teaching into the board schools that I have met with."

In fact, Mr. Hackwood's was a pioneer book, though, by a curious coincidence, the same year in which it appeared, another work came before the public on very similar lines, that of the Rev. Peter Prescott (see below). But though the merits of the latter are undoubted, it has never attained the celebrity of the former.

Mr. Hackwood's book contains notes of lessons on forty moral subjects. I need scarcely describe them. Each subject is introduced in some appropriate way, and is then analysed into sections, each of which is illustrated and enforced by historical incidents. Thus "magnanimity" is defined and then illustrated by stories of Sir Walter Raleigh, the original Cheeryble Brothers, the Roman general Camillus, and so forth.

In fine, Mr. Hackwood's book is an excellent one and deserves the reprinting which I believe it is undergoing.

[1] Contrast with the above, *Lives of Moses and Joshua*. National Society. Here the treatment is utterly traditional.

Story Lessons on Character-building (Morals) and Manners: Lois Bates. (Longmans.)

An excellent book for the teaching of very young children.

We are told a story of "Lucy and the jug of milk" from which the lesson of truthfulness is deduced; another story urges the lesson that untruthfulness need not be verbal; another that "findings" are not necessarily "keepings"; still another illustrates and enforces the simple rules of how to behave at table; another deals with the use of the pocket-handkerchief. Simple matters, no doubt, "not religious," some critics will say. But surely worth the teaching!

Every infant and junior school in the country ought to add to its scheme of "moral" or "religious" instruction a set of lessons on the lines indicated by this book. And yet hardly a single School Board has included such lessons in its scheme!

Moral Education: Rev. Peter Prescott (Hodder & Stoughton), 1883.

This work appeared in the same year as Mr. Hackwood's, and therefore deserves a place in the present volume. It is a series of useful, moral lessons illustrated by striking anecdotes. Space does not allow the reproduction of details, but a few pregnant sentences from Mr. Prescott's opening remarks ought to be temporarily saved from oblivion.

"The English nation at present places learning first and virtue nowhere; that is to say, virtue has no recognised place in the curriculum of studies. . . . Vast multitudes of children are expected to be grateful to their parents, although no pains are taken to show them *why* they ought to be grateful. . . . Moral education is the great want of the age, and the urgent need of it may be traced through the entire range of the secular and religious life of society."

An Ethical Sunday School: A Scheme for the Moral Instruction of the Young: W. L. Sheldon. (Sonnenschein.)

This is another American contribution to the present

question. Mr. Sheldon is intimately connected with the ethical movement on the other side of the Atlantic, and the scheme he has elaborated has been in actual operation in St. Louis. It is the result, he tells us, of long efforts to find a feasible plan of operations; "we were toiling in a field where the ground had scarcely been broken."

One somewhat novel feature is his sketch of an ethical "religious service," which includes a series of songs and responses based upon the noblest utterances of the world's greatest men.

Mr. Sheldon regards the Bible, or rather, biblical stories, as indispensable for an ethical Sunday-school; for one reason, because these stories are the basis of the literature of Christendom; for another and more important reason, because they are much superior in their moral import to the legends in other classic literature. He does not lay so much stress as Mr. Adler upon fairy tales, Homeric stories, and so forth; but agrees with him in the freedom with which he treats and modifies the Old Testament narratives in order to adapt them to children's needs.

He also sees that in teaching very young children there is no need for squeamishness concerning the supernatural; "to them everything is both supernatural and natural; it all runs together in their minds."

Mr. Sheldon emphasises the value of "nature studies," and of teaching a certain amount of comparative religion—matters also mentioned by President Stanley Hall in *Principles of Religious Education*. Clearly the Americans have a wider outlook than we.

The Children's Book of Moral Lessons: F. J. Gould. (Watts & Co.)

Several times Mr. Gould's labours in the cause of moral education have been referred to in the present book.[1] He is a member of the Moral Instruction League; he has had interesting experiences in London and Leicester; he has brought out several books of interest. But the above work is the one upon which his reputation must mainly rest.

[1] See pp. 77-8, 101-5, 107.

Mr. Gould is a kind of "moral genius." The skill with which he marshals moral truths, and the wealth of historical illustration which he brings forward, reveal a mind at once subtle, morally sensitive, and widely read. I know of one Bristol Sunday-school where his book is used with great profit; and indeed there is not a Sunday-school or a day-school in the kingdom which would not profit vastly by substituting it for the grim narratives of Exodus and Joshua.

It does not profess to cover the whole moral field. It deals only with "self-control" and "truthfulness." But other complementary books are to follow.

I shall not attempt the task of quotation. For reasons given [1] I cannot regard the book as affording a complete solution of the present great question. But I *do* regard it as perhaps the most valuable contribution to a solution which has yet appeared from the pen of an Englishman.

Mr. Gould may call himself "agnostic" if he choose. I call him a moral and educational reformer of the first importance, and a reference to his able book may fitly close a chapter which begins with the equally able one from the American pen of Mr. Adler.

READING BOOKS.

If space had permitted, I should have liked to give an account of the reading books which, of recent years, have been published in response to the claims of ethical culture.

The "Golden Rule Readers." (*Manners and Morals*) (George Newnes, Ltd.) and *Onward and Upward*, by Mr. H. H. Quilter (Sonnenschein & Co.), are first-class examples of such books.

Then there are several works called forth by the inclusion of "Life and Duties of a Citizen" in the Evening Schools Code of Regulations.

There are also "Temperance Readers," one being the work of the Rev. J. Dennis Hird, M.A., Mr. Hackwood (see above) has also brought out a book on *Kindness to Animals* which has received much favourable attention.

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[1] P. 13. See also p. 194.

CHAPTER XIV.

CAN VIRTUE BE TAUGHT?

In our country even the simplest educational questions are answered in opposite ways.

Why is this? Because we are mere empirics. We never philosophise about education.[1] Psychology we despise, yet without psychology we can never reach a sound system of education. We are such "practical" men!

Can virtue be taught?

If Herbart was right in saying that "all action springs out of the circle of thought," and if the teacher can help to form the circle of thought of the pupil, then obviously virtue *can* be taught.

"But what about passions and impulses? 'Out of the *heart* are the issues of life.' No amount of knowledge, no 'circle of thought' can cleanse the heart or stamp out passion."

But who claims that it can? The "heart," as every one admits, is of fundamental importance. But are *ideas* powerless? Does knowledge never pass into action?

It is astonishing that there should be any need to argue out this question. Here is the case in a nutshell.

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[1] Professor Laurie is one of the few philosophical educationists. But his philosophical principles are non-Herbartian, and therefore differ considerably from those advocated in this book. They may, of course, be none the worse for that.

Every conscious act is preceded by an *idea* of the act, and of some or all of its consequences. If a child be devoid of this idea he cannot act in accordance with it. Action springs in a high degree out of the circle of thought. If a child have never had an *idea* of an elevated life, or of the possession of property, or of drinking beer, the child cannot consciously aim at realising such things as these.

Many conscious acts depend largely upon the limited nature of the circle of thought. The child who pulls a live butterfly to pieces, would not do so if it realised vividly that the butterfly was alive. The butterfly is interesting and unaccountable; but the child scarcely thinks of it as sentient. Give the child this idea and his conduct will be changed.[1] Here, again, action (in this case *negative* action, *i.e.*, abstinence) springs out of the circle of thought.

Is there the faintest shadow of doubt as to the truth of these statements? Is it not the most obvious thing in the world that much vice springs from sheer ignorance, from want of imagination, from an inadequate circle of thought? If so, then it is

[1] Non-philosophical readers will deny this and claim that there is an "innate love of cruelty." But their claim is on a par with the claim that the will is free in some unaccountable sense. We must penetrate further into human nature, and then we discover that (1) the will itself is caused, (2) that the apparent "love of cruelty" is due to mental deficiency. "It is often loosely said that all little boys are cruel. The truth is, that they often inflict pain from sheer ignorance. In the case of both boys and girls it is necessary that interest in the dumb animal should be excited."—Rev. E. Lyttelton: *Training of the Young in Laws of Sex*, pp. 34-5. But see *Contemporary*, May, 1902.

May I also call attention to Mr. Lyttelton's remarks on the question of youthful impurity? "During the years of childhood, indulgence in bad habits is not natural, and would never take place normally, except from ignorance." So Virtue can, in an important sense, be taught. It is really laughable (though inexpressibly sad also), that any one should ever have raised the question which heads this chapter.

nonsense to say "virtue cannot be taught." What is *meant* by this misleading statement is that ideas apart from feelings, "head" apart from "heart," will not constitute a virtuous person. Admitted. But, nevertheless, if vice springs largely from ignorance, then virtue can, within limits, be *taught* by the removal of this ignorance.

Mr. P. A. Barnett unfortunately throws most of his great influence on the wrong side of this controversy. "To teach morality by mere precept is impossible." "There is no such thing as purely intellectual virtue."[1] Of course there is not! But elsewhere Mr. Barnett is compelled to admit that "cruelty shows itself . . . in the natural weakness of children's constructive imagination and sympathies."[2] Thus, admittedly, cruelty is often due to poverty of the thought-circle. Enrich the thought-circle and cruelty will, unless there be mental disease, vanish. Action, therefore (in this case kindness), *does* spring out of the circle of thought. Virtue *can* be taught. What a pity that our writer did not emphasise this fact more! The matter is really of vital importance for the good of the community, and it is discouraging to find first-class educationists throwing their influence largely on the side of moral *laisser faire*.

My late teacher, Professor Sidgwick, clears up this question in the simplest possible way.

"The obstacles to right conduct . . . lie partly in the state of our intellect, partly in the state of our desires and will. Partly we know our duty imperfectly, partly our motives for acting up to what we know are not strong enough to prevail over our inclination to do something else. . . . Let us suppose that our notion of justice suddenly became so clear that in every conflict that is now going on . . .

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[1] *Common Sense in Education*, p. 55.
[2] *Ibid.*, p. 49.

every instructed person could at once see what justice required. . . . Suppose this, and I think we see at once that though all the injustice in the world would not come to an end—since there is a good deal of the wolf still left in man—yet undoubtedly there would be much less injustice."[1]

Is not this as clear as daylight? Men's "hearts" might remain absolutely unchanged and yet if the *notion* of justice were perfectly clear in every one's mind, much injustice—at present the result of ignorance or want of imagination—would disappear. *All* injustice would not, for passion would sometimes overcome the clearest intuition of moral truth. But *much* injustice would. In other words, virtue can, in a measure, be taught, for vice is, in a measure, the result of ignorance.

One is ashamed to use such trivial arguments. But yet they are needed. "Virtue cannot be taught," is a maxim which many an educationist regards as profound wisdom. Really it is, like most proverbial expressions, partly true but mostly false. "Many of them know no better," said a writer in the *Nineteenth Century*, 1884, speaking of the more ignorant classes of the community. "They want educating to their duties, even the commonest duties of social life." The writer speaks truly. Virtue, I repeat again, *can* be taught. Vice, I repeat again, often springs from ignorance.

"Acts issue from the idea of the act," says Dr. Sophie Bryant. "Are there," she asks, "any who have doubts as to the usefulness *for* morality of lessons *in* morality? Such doubts are strange, but they exist."[2] "Ideas do influence life and can regenerate character, and instruction can influence

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[1] *Practical Ethics*, pp. 25–7.

[2] *The Teaching of Morality in the Family and the School*, p. 30.

ideas. But," she wisely adds, "to believe these two statements simply is to grasp only half the truth."[1] "That imagination plays a large part in this, as in the production of all practical ideas, every one will suspect even before inquiry."[2] Yes, every one except those people who say, with an oracular shake of the head, "Virtue cannot be taught."

Herbart's message on this question is of priceless value. Even if nothing else in his system were worthy of acceptation, his doctrine that "action springs out of the circle of thought," though a one-sided doctrine, is precisely the doctrine of which Britain has the sorest need. I venture to believe that three-fourths of the crime and evil of our land are due to want of ideas, to ignorance.

Of course there are other factors. Habit is of vast importance; the personal example of the teacher or parent is of vast importance. But I must omit discussing these matters. My task is to show where our schemes of *instruction* are defective

I pass on to a subordinate aspect of this great question. If action does to an important degree, spring out of the circle of thought, ought we not to give systematic and thorough lessons formative of this circle of thought? Ought not our moral teaching to be regular, comprehensive, definite?

Here, again, I regret having to differ from Mr. Barnett. "Can morality," he asks, "be taught as such in the school? And if so, can it be taught at any definite age or stage? or should good conduct be taught as occasion serves, at all times with regard to the pupil's power of comprehension and power to will? I think we shall probably take the latter view."[3]

Mr. Barnett speaks cautiously, but his meaning is

[1] *The Teaching of Morality in the Family and the School*, p. 34.
[2] *Ibid.*, p. 39.
[3] *Common Sense in Education*, p. 55.

fairly clear. The teacher must only teach children not to be cruel when the children have already begun to impale blue-bottles. The danger of alcohol or tobacco must only be pointed out after the infant has made his first attempt at drinking or smoking.

I disagree completely, and for two reasons. First, we have a plain duty to children. We ought to warn them against obvious danger, though I fully admit that *experientia docet* and that in some cases *experientia* is a far better teacher than *praeceptio*. Still *praeceptio* has its place. Secondly, if reproof only come *after* an individual has committed an offence, the reproof takes on a *personal* character. The majesty of the moral law suffers. The child fails to see itself as an offender against general and impartial laws. Whereas, if the general principle (of course illustrated by examples) were already recognised, the offender would feel that justice and not caprice was at work.

Of course I know the danger of this doctrine. Mr. Barnett points it out. In certain French manuals of moral instruction the child is prematurely introduced to all kinds of offences—he is warned even against suicide! This is absurd. The moral teaching of children must not be years in advance of their needs. But I *do* say that it must be *systematic*. It must not be given "as occasion serves" (to use Mr. Barnett's phrase). I commend to Mr. Barnett's notice the words of Leaflet III. of the Moral Instruction League. "Many persons say that they believe in ethical instruction, if only it be not systematic. It would be the death of it, they think, to be given regularly and according to some rational plan well thought out. . . . They don't mind moral instruction if only it be introduced at haphazard, suddenly, and unconnectedly with what went before or is to follow. . . .

It is said that the laws of right conduct and ideals of manhood ought never to be made the subject of direct attention, unless some naughty child in the school has slapped another, or told a lie, or stolen a lead pencil, or been rude to the teacher, or said a bad word. . . . Is it not evident that the worst possible time to teach children to know and love right conduct is when some schoolmate has done wrong and is being rebuked?"

But full justice has not yet been done to this question. I have shown, I hope, that the removal of ignorance and the culture of the imagination would conduce to virtue, even though the teacher were cold and unemotional. But suppose the teacher were not cold or unemotional, then he could "teach virtue" in a still more important sense. He could touch—not the "head" only, but—the "heart"!

Again, I quote from the leaflets of the Moral Instruction League:

"Knowledge is not the only thing that can be communicated by teaching; emotions and volitions are equally,[1] and in the same way transferable from teacher to pupil. No[2] perceptions or truths are ever quite cold and dead; with them, therefore, is inevitably conveyed to the recipient mind of the child, their own warmth of feeling and their own motor force."

True enough. If it were not true, alas for our preachers! If a keenly intelligent teacher cannot expose moral error, and if a warm-hearted teacher cannot rouse moral enthusiasm, then, doubtless, "virtue cannot be taught." But inasmuch as both of these things are possible, then this maxim, shouted by so many stentorian voices, is obviously

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[1] I question the "equally," but otherwise I agree with the sentence.

[2] Here I should prefer "few" to "no."

as fallacious as the bishop-blessed dogma that "you cannot make men sober by Act of Parliament."

"Broadly speaking, the two great causes of dishonesty are ignorance and selfishness. . . . As a rule, a child is dishonest because it does not know better, or because the broad distinctions between right and wrong are not clearly defined." [1]

Thus, on unimpeachable authority, we have been told of three things which, *to some* considerable extent, spring from ignorance or want of imagination—cruelty, dishonesty, impurity. And the same is true of many other vices.

Some object "that ethical teaching to the young, if divorced from religion, is vitiated by one cardinal fact; it can hardly avoid being selfish in its tone." [2] I disagree. Scores of present-day duties find no mention whatever in the Bible. Again, the duty of "self-improvement" is not "selfish" in the ordinary sense. "Duties to ourselves" are not selfish duties; the really selfish man neglects them. All duties, even the most altruistic, centre around the self, but they are not "selfish." Ethics would save us from fallacy here. "All our impulses, high and low, sensual and moral alike, are so far similarly related to self that we tend to identify ourselves with each as it arises. Thus self-consciousness may be prominent in yielding to any impulse; and egoism, in so far as it merely implies such prominence, is a common form applicable to all principles of action." [3]

In point of fact, if "ethical" lessons are selfish in tone, lessons based on religious sanctions are often far more selfish in tone, inasmuch as such lessons largely appeal to rewards and punishments

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[1] Dr. Giles *Moral Pathology* (pp. 128-132).
[2] A prominent Head-master writes to me in these terms.
[3] Sidgwick: *Methods of Ethics*, sixth ed. (p. 90-1).

of a future life. Ethical lessons are peculiarly "unselfish," they hold up high ideals of conduct, and the "sanction" they appeal to is largely "internal." Besides, how the inculcation of love to an earthly parent is more "selfish" than inculcation of love to a Heavenly Parent is not clear. And, again, I repeat that, though "ethical lessons," like religious lessons, appeal to self-consciousness and often to self-interest, they are not "selfish" in any real sense. A reader of Mr. Gould's splendid little book will discover that such lessons as he advocates are far more "unselfish" in tone than the sermons of the average preacher. Or I may quote from the pamphlet, *The Moral Instruction of Children in Classes*, in which he emphasises (p. 15) "the grace and dignity of work performed from a sense of honour, and not as under a task-master's eye"—surely the very opposite of "selfishness."

CHAPTER XV.

THE SACREDNESS OF SECULAR INSTRUCTION.

All action springs out of the circle of thought.—HERBART.

THIRTY years ago there were in England twice as many prisons and prisoners as there are now. "Hooligans," it is true, exist, but they are largely illiterates. Is it not obvious that the improvement of education has caused a diminution in crime?

Many people so argue. Others deny the conclusion. The argument, they say, is a mere *post hoc ergo propter hoc.* Magistrates often impose fines now where formerly they imposed imprisonment; frequently, indeed, they let the "first offender" off altogether. Hence the diminished number of prisoners. Besides, talk as we will about our Hooligans, is it not a fact that a considerable number of highly educated men are at present engaged on long visits to Portland and Dartmoor? Moreover, have not prominent men like Mr. John Morley, declared that "either in the diminution of crime or its effects on minor morals, the influence of education is slight, indirect, and distant"?

Thus we are at a deadlock. Nobody knows for certain whether education does really improve character. Many people have a dim sort of faith that it must do so—somehow—though they cannot explain why a man who knows the geography of Siam is better morally than the man who does not.—Voyons!

A voluntary act may be right or wrong. If wrong,

its wrongness may spring (*a*) from ignorance of what ought to be done, (*b*) from wrong disposition. In short, a wrong act may spring from a wrong "head" or a wrong "heart."

Can education make a man's "head" right? Surely! Suppose that the teacher, in addition to teaching subjects like classics, geography, etc., teach also the "whole duty of man." In other words, suppose he point out the entire series of claims which the moral law has upon them, will his pupils be any better? Surely they will! We may admit that they will not be perfect; that they will frequently "see the better and follow the worse"; that they will violate conscience because their "hearts" and dispositions and passions are wrong. But, at the same time, the pointing out of what is right and wrong (though men do not always follow their convictions) must have some good effect, for many crimes and evils are the result of moral (and other) ignorance. Hence, remove ignorance, and we shall *help* to remove vice.

"But men's 'hearts' still remain untouched," it is said. "You have not succeeded there. Unless education can make a man's disposition and impulses move in the right direction, it must be a comparatively inefficient agency. But how can geography move a man? How can classics become a disposition? How can literature affect the will? How can mathematics touch the heart?"

Such questions are to the point. They raise the whole problem. The usual answer is as follows:—

"Geography, classics, literature, mathematics, are of no special *moral* value. Their value is only intellectual or æsthetic. In order to move the heart we must establish a special kind of instruction—religious instruction. This, by appealing to man's hopes and fears, his conscience and his affections, *does* move the man. Nothing else can."

This answer is right in what it affirms and wrong in what it denies. That religious instruction influences the heart every one knows. But perhaps, after all, even geography may affect the heart. Let us see what Herbart has to tell us.

People say we have a will. They also say we have an intellect. If a subject of instruction is to have moral influence it must enter into the will. "Keep thy heart with all diligence, for out of it are the issues of life." Here the "heart" means much the same as the "will." Out of the "will" are the issues of life; not (we are told) out of the intellect. "As geography is purely a matter of intellect, how on earth can it affect the will, or the heart, or the character? Can you bridge over the gap between intellect and will, so that a subject grasped by the intellect becomes a motive force? Can you do this?"

Happily, yes! There is a bridge. The bridge is *Interest*.[1] Herbart discovered it. Critics may say that other writers had discovered it before him. This is nonsense. Herbart virtually discovered interest. It is one of the greatest moral discoveries of the age.

Interest is a force. Get a child to feel an interest—not merely momentary, but permanent—in (let us say, to choose a humble subject) geography. Will he morally be any the better? The real question is whether geography can make him act; if it can, then his character must be affected. The simple truth is that, given two children otherwise exactly equal in knowledge and similar in disposition, but the one knowing geography and the other not, the one who knows geography has an extra set of motives. He wants to increase his knowledge, so he visits libraries and examines atlases; when at a railway station, instead of upsetting buckets, tearing his best clothes, and shooting peas at the market

[1] Not self-interest; something very different.

woman, he is (good boy!) examining the maps of the Great Northern Railway and attempting the difficult task of finding out where G. N. ends and where "connections" begin. At any rate he may do this if there is no locomotive to look at.

All this is obvious enough. Geography, if an interest in it has been aroused, is morally valuable in two ways (1) it helps to keep out of mischief, (2) it provides excellent matter to think about. These, of course, on examination come to the same thing.

But there are other subjects much better than geography for the present argument. Literature is one. An interest in good literature becomes a moral force (for every interest is a force, and if its object is worthy, the interest is, in a special sense a *moral* force). Why literature stands on a higher level than geography is that it deals with moral material, men, their aspirations and feelings, their history, and so forth; while geography is, in large measure, the study of sub-human objects, rivers, animals, etc., and therefore has a less instructive circle of material to work upon. Thus, while even an interest in the railways of England may help to keep a boy out of mischief by giving him something to think about (this surely, is not to be despised) an interest in poetry, or in biography, or in the Bible is valuable not only in the way just mentioned, but also as giving concrete forms to moral principles. Characters stand before us and rouse our sympathy or our condemnation.[1]

Even an interest in athletics is not to be despised. Some may over-estimate the value of cricket, etc., others may under-estimate it. But even apart from the supposed moral qualities generated or fostered by well managed athletics, an interest in harmless

[1] In other words; history, biography, poetry, etc., are forms of *Gesinnungs-unterricht*; geography is not.

sports is, negatively, a strong tower of defence against evil. *For much evil would vanish if men and boys had more to think about.* A busy person cannot have many opportunities for vice.[1]

Thus interest is the enchanter's wand which transforms "mere" knowledge or "mere" action into what may be termed (without much straining of language) "character." It is the bridge from the "secular" realm to the "sacred," the realm of motive and action. It is the spark which, falling amid the prepared but unkindled material, sets it ablaze and generates new forces and possibilities. It is a transubstantiation process by which the bare bread of knowledge is transformed into the living flesh of character and conduct. This interest doctrine moving from the mind of Herbart into that of Ziller and his pupils, has inspired thousands of German teachers with the conviction that no minister, missionary, or martyr has a higher task than they. Ministers, missionaries, and martyrs may hold forth the blessings and terrors of divine reward and punishment, but the teacher can generate, if he choose, still stronger and still more permanent moral forces out of the deep *hintergrund* of the soul; stronger and more permanent because proceeding from a wider circle of thought, and not from a fenced-off portion labelled "sacred." Hopes and fears may pass; but an interest abides.

Two concluding points, if I am not to do injustice to Herbart. The thoughts of this chapter are Herbart's, but the form is mine. Herbart would not speak of a "bridge" from the intellectual realm to the moral. He would not speak of the will as of

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[1] One of the recognised medical remedies for the vices which are said to prevail in public schools is occupation, especially in outdoor games. These both engross the attention and tire the body.

a faculty. But my illustrations will serve their purpose if they convince the teachers of Britain that the rousing of the strong, worthy, and permanent interests in the minds of their pupils is a nobler task (because positive and not negative) than denouncing vice and threatening hell-fire.[1] Interest—Desire—Volition—Action.

Secondly, the "many-sidedness" of Herbartian interest must be kept in view. One interest is better than none; but a well-balanced complexity of interests is better still, though, of course, not without difficulties of attainment.

Clearly, then, we should hear less about the difference between "secular" and "sacred" instruction. If "sacred" instruction is the threatening of punishments and the promising of rewards, or the "teaching" of catechisms and creeds beyond the comprehension of the child and therefore quite devoid of impulsive power; if "secular" instruction is the creating of interests in literature and so forth; then in the eyes of the psychologist who knows the springs of human action, the latter is "sacred" and the former is "secular."

. . . . . .

Judged by this Herbartian standard our elementary schools, perhaps *all* our schools, come wofully short. Not that lessons are devoid of "interestingness." Pupils may listen "open-mouthed," and yet "interest," in the Herbartian sense, be not roused at all. For, as pointed out, unless interest become a force it is not Herbartian interest. Herbart was not a second Basedow.

[1] Staude and other Herbartians call interest "the long arm of the lever." Ziller rapturously called it a "protection against sensual passion," "an aid to one's earthly activity," and "a salvation amid the storms of fate." Dr. Maudsley (*Responsibility in Mental Diseases*, p. 296) lays stress on the value of intellectual pursuits as a preventive of insanity. Almost in the words of Ziller he urges the value of interest; without it men have "no internal resourses to enable them to bear up."

Have our people interest in anything? Yes; in football, cricket, racing, fighting, and music-halls. Also they can smoke. They can swear well. They are, too, not devoid of powers of imbibition. They are capable of reading assorted scraps from newspapers. They also appreciate rabbit-coursing.

But what about the six kinds of Herbartian interest—empirical, speculative, æsthetic, sympathetic, social, religious?

Dr. Gow can testify to the speculative (see p. 19), John Ruskin to the æsthetic, the churches to the religious. The results are disappointing. The vast majority of our nation are devoid of elevated tastes.

Certain individuals are regarded as "fine teachers" who have never manifested the smallest interest in art, science, or literature, and *ipso facto*, fail to arouse similar interests in their pupils. These same individuals would regard it as a positive *grievance* if requested to attend a course of lectures on history or science! Such is their "speculative interest": learning is for them a positive hardship.

Evening schools are open, but well-nigh empty. Literary and scientific classes exist, but are attended mainly by students who are *compelled* to attend for professional purposes. Free, spontaneous love of elevated pursuits scarcely exists.

And yet what a protective power lies in interest!

"If people realised the intense enjoyment of reading, there would be very little pauperism, extravagance, drunkenness, and crime. . . . Ignorance costs more than education."[1]

Lord Avebury is right. It is in *this* direction rather than in tirades against *drink* and *gambling*

[1] Lord Avebury (Sir John Lubbock) at a meeting of the Home Reading Union, February 27th, 1902. So also speaks H. R. Quick (*Reformers*, p. 375): "The want of subjects in which children can take a healthy interest will in great measure account for the spread of evil in schools."

that the real reformation of the nation lies. I have every sympathy with proposals to diminish the facilities for drinking. But still I believe that the drunkard *often* becomes a drunkard or remains a drunkard because he has never had his interest keenly roused in reading, or politics, or anything else that is worth attending to. His mind is empty except of purely barren knowledge, forced into him on the "Payment-by-Results" method, and by teachers who, themselves, either do not possess, or are not allowed to manifest, any real interest in the things they teach. Hence the deadly dulness of modern life, the deadly emptiness of the modern mind. "There can be no doubt that monotony often leads to insanity."[1] And monotony means absence of interest.

Surely this Herbartian doctrine is no useless cobweb spun by German speculators! It is a practical gospel. It has much to teach us.

But I know the criticism of "practical men." Life, they say, is a struggle. The school must aim at equipping children for the battle. Teachers must be practical, not visionary. The school must teach commercial arithmetic and other "useful" things.

But, in point of fact, this "practical" doctrine is really most *un*practical. If we succeed in turning out pupils who have the root of the matter in them—pupils with real interest, real mental alertness, real energy and force—"commercial arithmetic," etc., will be learnt fast enough; if not in school, then in overtime. But if, following the will-o'-the-wisp of being "practical," we make our schools into handle-turning institutions, we shall send out pupils who have no souls at all. And that is the sort that we *do* turn out at the rate of thousands a year.

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[1] *Cassell's Saturday Journal*, February 9th, 1898.

CHAPTER XVI.

FOLLY AND FREE WILL.

I HAVE no quarrel with the Free Will doctrine if it mean that a man, unless a prisoner, is free to do whatever he chooses. But I do contend that one form of the free will doctrine is the parent of inconceivable social evil, that form which asserts or implies that a man can choose or resolve upon anything.

I affirm that such a doctrine is a mere excuse for social laziness and indifference.

How fortunate, when we see a vagabond hauled off to jail, to be able to say, "It is his own fault He might have done better"! It eases our conscience to say so. It eases the conscience of the judge to say so. It eases the conscience of the Church to say so. But it may nevertheless be utterly false. The wretched criminal may, all the time, have acted heroically, so far as his poor, narrow, beclouded, thought-circle permitted.

Even the finest of British theological works, such as Professor G. Adam Smith's *Isaiah*, works which show much deep insight into human nature and volition, stop short at the impassable barrier of free will. Everything else has its cause; the will seems, according to these writers, to spring out of nothing. Whenever faced by the spectacle of human perversity, they call free will on the scene as a *deus ex machina.*

If it be true that "all action springs out of the circle of thought"; if it be true that the circle of

thought of a criminal has been devoid of elevated ideas; if it be true that without elevated ideas an individual cannot aim at an elevated life; then it follows that the criminal in question was never able to aim at an elevated life.

If I have never heard of Ping-pong, I can never desire to play it; and a century ago, despite "free will," no living being could have aimed at playing Ping-pong. If I have never heard of a cultured life, or never pictured before my mind the elements of a cultured life, it is impossible for me ever to aim at cultured life. Free will does not exist except within the thought-circle. The thought-circle of a man determines in large measure his fate.[1]

To drag on the scene a will which is independent of the man's thought-circle, is to drag on the scene an impossibility, a nonentity, an absurdity. So Herbart taught, criticising Kant. And he was, in all essentials, right.

Kant's "Free Will" is worth little, albeit thrown into a poetical form by Emerson:

> So nigh is grandeur to our dust,
> So near is God to man,
> When Duty whispers low, "Thou must,"
> The youth replies, "I can."

All very well; but suppose Duty has had but small chance of whispering, "Thou must"? Suppose the moral law has been inadequately expounded to a person or not expounded at all? Suppose that the image of a moral life, or of a cultured life has never presented itself in vivid colours to his mind? Then Duty can scarcely whisper at all; and the "can" is absent because the "must" or the "ought" is absent. "Freedom of will" has no meaning apart from ideas. A deficiency in ideas results in a

[1] Of course there is "heredity." But that lies beyond our power. Our business is with "environment."

deficiency of freedom. "The stupid man cannot be virtuous."

Doubtless all people except criminal maniacs hear at times the "must" or the "ought," but the voice is "low" and infrequent, and speaks but of narrow and in part unworthy duties. The burglar possibly has an "ought," but it is not *our* "ought"; to say that he is "free" to choose what *we* choose is, in most cases, to talk pure nonsense. To say that the Hooligan is free to adopt a life of virtue or elevation is to utter mere folly; the Hooligan cannot conceive vividly what a life of virtue or elevation means. His ideas of duty are confined within a narrow compass. If he is fair to his "mate" and so forth, he has acted up to his highest standard. To talk to him of duty to the community, etc., is to talk of something quite without meaning for him. "Action springs out of the circle of thought."

Yes, "Duty whispers," but whispers "low" indeed, to multitudes of youths fed on ashes at school and garbage at home. What but ashes are "spelling" lessons if an interest in reading is never roused? What but ashes is our whole system if boys leave school with the wish never to enter school doors again? What but ashes, if, neither intellectually, æsthetically, nor morally, do our pupils seem much better for their sojourn at school; if their knowledge remain dead and barren, their tastes low or dubious? If, above all, the moral law is never adequately expounded or attractively and historically represented?

We cannot rid ourselves of responsibility by attributing "free will" to criminals.

Some of them are beyond *any* power—doomed from birth by their cranial mal-formation. Those who are not, *we* doom soon enough by withholding from them the bread of life—a rich repast of moral and historical ideas. Between heredity on the one

side and environment on the other, little room for "freedom" is left.

In short, "freedom of the will" is no safe watchword for the educationist. It is his duty secretly to think of his pupils as not free, as machines, as clay for the potter. Whatever freedom they possess lies within narrow limits, and those limits are, in some measure, fixed by himself. For on the "circle of thought" many things depend—this very "freedom," among others.

A fine watchword for preacher or teacher when appealing direct to an audience of sinners; a fine watchword for oneself when appealing to oneself; but—no basal principle for the educationist. He of all men will learn, if he keep his eyes open, that however much of truth there lie in the "freedom" doctrine—and there *is* truth in it—there is still more truth in the doctrine of Determinism. We cannot, Pontius Pilate-like, wash our hands and claim irresponsibility. If our schools are soulless our pupils will be soulless too.

Is it any wonder that Herbart attacked the "faculty" doctrine, and declared that "will" was "rooted in the circle of thought"? So long as "will" is regarded as causeless—as not subject to laws—as a separate "faculty" which is always ready to go counter to the rest of the mental possessions—we shall always be ready to fall back upon it as an excuse for moral or social evils. How much more true is the teaching of the old-time Calvinist Jonathan Edwards! Every teacher, every minister, every social reformer should be made to investigate the question which he investigated—"whether volition can arise without a cause"? Edwards and the Calvinists answered "No," and join hands with modern science. And to suppose that this doctrine of determinism, when accepted intelligently (I do not say proclaimed on the housetops), will conduce

to moral paralysis and fatalistic apathy is contrary to facts. Edwards himself was a missionary among the Indians.

In putting in a word for determinism I do not attack the punishing of offenders. It is quite a mistake to suppose that moral responsibility necessarily depends on the vulgar form of the free will doctrine. Punishment is an enormously important factor—especially on the view of the determinist. For punishment "determines."

The truth is that our moral physicians are ignorant of the causes of moral disease. Our preachers and clergy rarely study psychology and kindred sciences —yet psychology is the science which solves many a moral problem and pricks the bubble of many a social and religious delusion.

"A moral physician is a person who has made a special study of moral disease. . . . Without a special knowledge of the subject it is clear that there can be no claim to the title. Ministers and priests are moral physicians by profession, but some are physicians in name only, for they know little or nothing of their subject."[1]

And this is shown by the constant appeal to the free will doctrine. Every moral mystery can be solved if we assume that the will is causeless, just as every physiological mystery can be solved if we assume that "vital force" can play freaks.

"Sin," said Oliver Wendell Holmes, "like disease, is a vital process. It is a function and not an entity. It must be studied as a section of anthropology." It is not the outcome of free will freaks or of demoniacal possession.

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[1] Dr. Giles : *Moral Pathology*, pp. 27–9.

CHAPTER XVII.

HOLY ORDERS, NATURAL SELECTION, AND JESUITS.

SEVERAL classes of men rush or drift into the ministry. Enthusiasts rush in. Bigots rush in. Orators rush in. Incapables drift in. Literati drift in. Different churches vary in their powers of assimilating this varied material.

Out of the ranks of teachers, elementary and secondary, a steady movement in this direction takes place. A specially earnest man sees in education no openings for his zeal. A specially incapable man knows that education is no safe place for his incapacity. A specially ambitious man sees in education no reward for his labours. A specially able man receives from education little or no recognition of his merits. A specially scholarly man has in education no opportunities for leisure. Hence they drift out of the profession and into—journalism, the ministry, and so forth.

"No man would be a teacher if he could help it," is an avowal we hear on every side. The "educator" gets for his reward—a pittance and the world's half-contempt. The clergyman, too, gets a pittance but no contempt except from unsympathetic Vandals.

The "educator," therefore, if he be moderately ambitious of social esteem becomes perhaps a clergyman; he might do worse. If he be zealous, he does the same. If he be mystical, he does the same. He need not have ability. The Church will

welcome him and probably help to make a man of him. For though the clergyman may not have brains, he learns to know life ; he learns what poverty and struggle and death mean among the poor. And this, surely, is a training. In fine, the curate with all his demerits, probably becomes a *man*.

Or, if the "educator" be so inclined, he thinks of the Nonconformist churches. Amid them he can find a sphere of accredited labour—more or less onerous. For a few hundreds a year (plus extras) he can move admiring audiences and do a little good. True, there is the chance of comparative failure even here ; but comparative failure in the ministerial profession is elysium compared with comparative failure in his old profession. He can always rely on the admiration of some, and this will perchance, crystallise itself in substantial forms at various critical periods of his career. No such thing if he remain a teacher. A new umbrella, a tobacco-pouch, a dictionary, and a seed-cake banquet are all the favours which an educator will ever receive on "entering upon a new sphere of labour."

Plato, in order to ensure that the best men should rule in his commonwealth, proposed—not that they should be offered high rewards—but that the honours bestowed upon them should be so poor, so unattractive to the merely ambitious, that such individuals would inevitably "fight shy" of the cares of office. The good and capable men would thus be compelled by conscience and duty to seize the reins.[1]

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[1] Our modern prophet enunciates the same law at the end of *Modern Painters*. "No amount of pay has ever made a good soldier, a good teacher, a good artist, or a good workman. . . . Pay as you will, the entire goodness . . . depends always upon its being done for nothing. . . . Examine the work of your spiritual teachers, and you will find the statistical law respecting them is, 'The less pay, the better work.' Examine also your writers and artists . . . your men of science." I see that a

A striking plan! Can it be that our one great constructive profession—the one profession whose work is to build up and not merely to save, or protect, or cure—can it be that this unique profession is established on similar principles to the governing profession in Plato's ideal state?

The minister saves souls from sin and hell; the lawyer protects property and reputation; the physician cures bodies. Each is, to an extent, engaged on negative or reformatory work, on the removal of evil or danger. But education is a positive or constructive profession. Its work is to make men, and not merely to cure their diseases of mind, body, or estate.

Yet—the ill repute of it!

Our young and earnest reformers should bethink themselves, before rushing to the professions where glory and reputation and social prestige and filthy lucre hold out their attractions, whether the need of the country is not sorest just here—in education. Every imaginable force has operated to deprive this profession of its best men. A few enthusiasts have stuck to it; the majority loathe it. Perchance a new kind of "orders"—"Holy Orders," in truth—are called for, this time with real, and not sham martyrdom attached.

Education is the one profession where a man may work with no reward but the wages of an artisan and the conscience of a missionary. It is here where danger, and difficulty, and dis-esteem lie; where ignorant bigotry can triumph over science; where the opinion of a chandler weighs more than the dicta of a Herbart or a Pestalozzi. It is here where everything is low, and sordid, and soulless.

German writer, F. A. Wolfe (quoted in Rein's *Pedagogics*), laid down as a requisite for the teacher that he should "know how to endure the severest pangs of hunger," a requirement which Professor Rein grimly characterises as "very ideal."

But—it is also here where lie opportunities of influence more solid in nature than those afforded by any other profession. For he who helps to form the thought-circles of the young helps to make the new England.

Verily a unique profession! To the teacher come neither honours, nor "purses containing five hundred sovereigns in recognition of, etc.," nor the admiration of a coterie, nor the consciousness of external success, nor trips to Palestine and Italy at the expense of a wealthy elder. Surely the very profession for the zealot and the would-be martyr!

"No parochial ministry," said Arnold, to his assistants, "can be more properly a cure of souls than yours."

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In truth our country has come to a crisis. Manhood suffrage is upon us; the only deficiency is in men. So many millions of beings in trousers and waistcoats, each being with a vote, each a potential parent of more beings. How many *men* among them?

And natural selection—that greatest of all preservatives of society—partly suspended! The weak and the helpless and the diseased kept alive by artificial charity, nay, allowed to marry and rear offspring. The strong, the virtuous, the intellectual—often compelled to marry late or not at all! The forces of animalism, of ignorance, of mental incompetence, gradually but surely gaining ground on the forces of intellect and morality! Fortunate are we that natural selection is not yet quite suspended; that the immorality of an individual often ceases with himself and leaves no offspring behind; that our slum children, despite indiscriminate and criminal charity, often die out of a world which will never make them happy and which has no need of them.

The bold facts are these. The "better classes"

(not the "upper classes") are slowly dying out relatively to the "worse classes" (not the "lower classes"). The able and thoughtful man, whether artisan, or lawyer, or what not, has, on the average, a smaller family than the less able and less thoughtful.[1] Hence, the nation has to educate the children of the less able and less thoughtful. Hence, also, the efforts of educationists must become more and more earnest as the stream of heredity sets more and more adversely. A constantly improving education can alone compete with a constantly deteriorating race. And, unfortunately, education as Weissmann and most biologists admit, apparently does not transmit its effects to offspring, and hence has to be recommenced at the old level with every new-born child. Though, after all, there is some advantage in "Payment-by-Results education" not being transmitted.

Thus education in the Herbartian sense—the formation of character -is of unique importance and education of the "lower classes" is the most desperately important of all.

In fact, unless we can in England succeed in making *men* instead of "muddled oafs," we ought perhaps, to drop our efforts to convert the Chinaman. For many a Chinaman is a good deal superior to the "oaf" in question.

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We, as Protestants, brag well about education and boast of our superiority to the Roman Catholic world. But where or when has Protestantism produced teachers possessing zeal such as that of the Jesuits? They had grasped the problem of the

[1] Many people believe that the real or supposed deterioration of the Latin nations is partly due to the celibacy of the clergy and of the better women—for this results, it is claimed, in handing over to the worse classes the duty of forming the future race.

"training of teachers" two hundred years before Herbart made his attempt at Königsberg. The Jesuits had a *Lehrplan* centuries before the Germans and *a fortiori* long before we English (who scarcely yet know what it means). The Jesuit teachers believed in education—and they succeeded; we do not believe in education, and we fail.

Listen to a modern historian of the Jesuit system. "For fear that, in the execution of this plan and in their other enterprises of devotion and zeal, any secondary intentions or results, with regard to power and office, might mar the purity of the work and defeat the main object, the same men, whose future under the generalship of such a leader (Loyola) was about to open as one of transcendent influence in the civilised world, *bound themselves by vow never to accept any dignity or office in the Church.*"[1]

How strange! That the cleverest men in Catholic Europe should devote themselves to education only, and cut themselves off from all other preferment! Moreover, zeal is not confined to the Catholic priesthood; if it were, the "Christian Brothers" (who are *not* priests) would never have come into existence.

Protestantism has hitherto produced but one great school of educationists inspired by moral enthusiasm —the Herbartians. Without enthusiasm (which does not mean sectarian zeal or anti-sectarian zeal) all paraphernalia, time-tables, pianos, and the rest are useless. Zeal is one thing we want; careful *thought* is the other. We have neither.

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[1] Father Hughes: *Loyola and the Educational System of the Jesuits*, pp. 47–8.

CHAPTER XVIII.

"ETHICAL LESSONS."

WHAT are the pressing moral problems of the present day? Whether killing is lawful? Whether we should bear false witness? Certainly not. The moral problems of the present day are, among others, whether we should give coppers to every beggar we meet; whether we should spend all our spare time in watching professional football; whether we should smoke; whether we should be lazy at our work in order to increase the demand for other workmen; whether we should go to the theatre; whether we should become "volunteers" and encourage "patriotism" and "navy leagues" and flag-waving; whether we should go to church to please our wife or mother if we don't believe in going to church; whether we should tight-lace; whether we should vivisect animals; whether we should say everything we believe; whether we should wink at ——; whether we should gamble; whether we should submit to an exacting husband or teach him to know his place; whether we should issue half-bogus advertisements; whether we should divide a cheese into four portions and sell one at 6*d.*, another at 7*d.*, another at 9*d.*, and another at 1*s.* a pound; whether ministers should get £300, £500, or £1,000 a year (according to eloquence) and then denounce competition; whether we should call the first edition of an evening paper the fourth, and call the second "special"; whether we should indulge in wire-pulling; whether we should sport bogus

D.D. degrees and yet claim to be leaders of morality; whether "foreign news" should be manufactured in Fleet Street; whether "conscientious objections" have anything to do with medical science and public health.

It is no good to shout the ten commandments at people in the hope that questions like the above will all be solved. The Bible itself, if read from Genesis to Revelation, cannot solve all of them. Hence, even if we had a perfect system of biblical instruction instead of the present dilapidated and effete fragments of a system, we could not rest absolutely content. There might still be elements of moral importance ignored by the school.[1] Fortunately many of the above questions are questions for adults only and need not, or cannot, be dealt with in school. But certain moral questions, not covered by biblical instruction, certainly do fall naturally to the school, but are ignored for the most part.

Consider a question which suggests itself at this point—that of juvenile smoking. Being a "faddist" here (in company with Ruskin, Tolstoy, and a few more folk, including Generals Baden-Powell, Roberts. Kitchener, Buller, and Wolseley), and being, moreover, a layman, I must apologise for bringing the matter forward. It is a new question and provides us with a test case. If our schools are not to deal with it—and it is fairly certain that our churches won't—who is to take it up? For teachers to claim that it lies "outside their province" merely indicates that they

[1] Mr. Bell, clergyman and schoolmaster though he is, even speaks of *Christian* ethics as an "unduly neglected subject."—*Religious Teaching in Secondary Schools*, p. 81. What, then, about *general* ethics?

For giving directions as to details of character and conduct the Buddhist Scriptures are, so far as I have read them, more explicit than the Christian. Still, I admit, or rather urge, that schools have never yet used the mass of riches which the Bible, especially the Old Testament, provides. For remarks on the neglect of valuable portions of the Pentateuch see p. 235-6.

have not the faintest knowledge of what their "province" is. Theologians seem to think it outside *their* province also (most new moral problems are) for the reason that there is no explicit commandment in the Bible, "Thou shalt not juvenile-smoke," though eschatologically smoke looms large in the Bible. Who, then, is to check juvenile smoking? I answer, "The school should be the agency and the church should be the inspirer."

I mention this particular case because it illustrates (1) the folly of supposing that "biblical instruction" can possibly cover all the moral duties of the present day; (2) the necessity for alertness and adaptation to new needs. A moral instruction syllabus, however good in the year X may require to be revised or enlarged in X + 10.

Then, of course, there are questions like "kindness to animals." We British are well-nigh the most humane people in the world and our humanity is, perhaps, carried even to absurd lengths, and we pity a "poor horse" pulling a heavy cart more than we pity a poor mason carrying a heavy load of bricks. Moreover, we often let our imaginations run away with our reason, and seem to think that animals suffer as keenly as men—which I believe, or at least devoutly hope, is not the case. Still, we must not proclaim such a doctrine to children; they, at least, must learn to be kind, and the school must teach them. But, it is a rare thing for the school to do this; there is no direct commandment in the Decalogue, "Thou shalt not be cruel to animals," and though Deuteronomy urges the claims of dumb creatures, scarcely any one reads Deuteronomy.

Then there are dozens of other matters which the school should look after. We find poor "naturals" the sport of schoolboys; Italian organ-grinders could also tell some stories. We hear of maxims like "Findings are keepings" passing current in school-

boy circles. And, of course, when we rise to wider economic questions, we find all kind of popular fallacies closely affecting morality—such as the rich man's fallacy that luxury is "good for trade," and the poor man's fallacy that the less work each man does for his wages the better.

And so I might go on. There is many a moral question which the Bible never touches upon—and many another which, though touched upon in the Bible (*e.g.* in the prophecies) is never dealt with in those portions which are taught in school.

Hence I claim that even if we retain or improve our present system of biblical instruction—nay, even if we make it as perfect as possible—we must still leave time for "ethical lessons."

Not that "ethical" lessons are divided from "biblical" ones by a hard and fast line. Any one who has read Mr. Gould's book of moral lessons—illustrated by examples taken from present-day life and from history—will admit that these lessons are every whit as instructive as those laboriously built upon a biblical foundation. No doubt almost every modern problem *can* be illustrated from the Bible if we make a great effort and have no sense of humour. We can establish connections between everything, if we try. But the danger—ever imminent over Herbartianism—is that the connections may be artificial ones. Thus, in giving a lesson on juvenile smoking, the teacher could point out that Egyptian cigarettes come from Egypt (when they do not come from elsewhere); Joseph was also in Egypt, yet he never "juvenile-smoked," and was thus a pattern boy in this as in so many other respects. By an easy transition the teacher could then discuss the "pillar of smoke." But this would be "concentration"[1] with

[1] An Herbartian term standing for the establishment of close relations between the teaching materials and for the arrangement of most of these materials around a centre.

a vengeance. It is because I am convinced that many modern problems cannot be connected with the Bible by any obvious or natural links, that I lay such stress upon ethical lessons. Unless we give them, the child will probably never get good advice at all on the matters in question.

How, then, are such lessons to be fitted into the present system? Now the present "system" (*sic*) has never shown any hankering after any "fits" at all, except misfits. So there is nothing easier than to find a place for our special lessons. Simply *add* them. And I earnestly entreat our school-managers to do *this*, even if they leave alone every other suggestion of this book. Keep your Cains and Abels, your Joshuas and your Elishas if you will; but *do*, in the name of patriotism and virtue and common-sense, make some attempt to teach the dozens of common duties at present supinely ignored in schools. Never mind the "fitting in"; you have never hitherto manifested any anxiety on that score. Stick to your biblical teaching on the old lines (it is so uninteresting that it can't do very much *positive* harm), but add to it the special lessons here advocated.

The head-teacher might perhaps be responsible for them. He is the most impressive person in the school. Of course he cannot take a class every day in the week, hence, most of the "religious" or "moral" instruction devolves necessarily on assistants. Yet everybody admits—except some of the H.-T.'s themselves—that they (the H.-T.'s) ought to look after the "morals" of the children. Even Squeers insisted on this. I therefore suggest that, where feasible, the head-teacher initiate the much-needed "ethical lessons," and take them under his own care.

In our days of large centralised schools this may be the only *teaching* which the head-teacher will have the chance of giving. If he give it *well*, he will

influence the school to an extent which will be impossible in any other way. Moral lessons are of such supreme importance, and have such a bearing upon the whole life of the school, that they ought to be in the hands of the most influential persons we can find.

There is another reason for handing them over to the head-teacher. Though a carefully planned-out moral lesson arouses intense interest in pupils—greater interest than one of any other kind—yet, unless it is carefully planned out, it easily loses its "gripping" power. It may lack concreteness. A lesson on "truthfulness," filled with cogent reasons why we should not tell lies may perhaps be listened to only apathetically by the average child. Even if a pretty story be introduced to sugar the pill, the children may feel that there is some unreality about the whole business.[1] Therefore the very strongest and most influential person in the school must give these lessons, in order that his strength may be imparted, in a measure, to the subject which he treats. Clearly, then, the head-teacher is the desiderated person: firstly, in virtue of his office; secondly, in virtue of the fact that he is a comparative stranger to the class. Psychology tells us that novelty is an aid to attention. Thus the novelty of having a lesson from the head-teacher will add to the impressiveness of the lesson.

There is a third reason, on the supposition that the present biblical lessons are retained. These will be part of a *course*. But, though the ethical lessons may also belong to a definite course, any one of them will

[1] Personally I do not believe much in this objection to "moral lessons" though it certainly applies to the majority of *biblical* lessons. But I wish to anticipate objections. I am supposing the worst. In point of fact, as already indicated, moral lessons are generally very interesting to children; they come home to their "business and bosoms."

be more easily treated in isolation from others than is possible with a biblical lesson. A head-teacher cannot well break in upon a course of instruction on the life of David or Alfred, but he can easily give a special lesson on thrift or self-improvement.

In fact, the "ethical lessons" must be little sermons or practical addresses given by the head-teacher, or occasionally by an assistant possessed of special interest in the moral question dealt with. They must be carefully thought-out—not based on hap-hazard notes drawn out in a tramcar. The work must be done *well*. If the head-teacher fail, he is either a time server or an overworked drudge. The lessons must occupy the same place in the elementary schools as the sermons of the head-master occupy in the public school, except that these latter, being "sermons," and being based on some "text" are less likely to deal with modern problems; and being, moreover, addressed to the whole school, are less likely to be adapted to particular needs. I believe that even the great public schools could profit by the addition to their curriculum of ethical lessons.

People will say, "Morality without religion cannot be taught." The answer to this is that every good parent in existence constantly gives moral instruction to children without reference to "religious" motives in the narrow sense. Doubtless these motives are powerful auxiliaries to virtue, but they have little to do with the *content* of virtue—the theory of virtue—the details of virtue; they are—motives. Moreover, other motives exist besides the religious. To say that "morality without religion cannot be taught," is to contradict daily experience. Our task is to teach the facts of morality, upon which all people, Catholics, Protestants, Agnostics, are fairly agreed; the question of motives and rewards is more difficult and contentious. I must again point out that the urgency of the need for "ethical lessons" is the same whether

we leave "biblical lessons" as at present, or reform them, or abolish them. Sectarians and unsectarians ought to recognise this simple truth. In other words, the proposals of the Moral Instruction League hold good whatever be our attitude relative to the religious question as a whole. It is the bounden duty of school-managers to see that no child goes out into the world ill-equipped with *knowledge* of duty. The question of *motives*, I repeat, is another matter, and one upon which people will probably differ for centuries to come. But there is one motive which is strangely neglected, especially by orthodox people—the motive of loving goodness *for its own sake.*

CHAPTER XIX.

GESINNUNGS-UNTERRICHT.[1]

"SECULAR" instruction, we saw in Chapter XV. is nothing common or unclean.

But the Herbartians have more to tell us. Though they distrust, with good reason, the attitude of mind which separates one subject from another, and calls the one "secular" and the other "sacred," they are not blind to the fact that one subject may have more value for character-building purposes than another. All subjects build character if permanent interest in them is aroused. But whereas many subjects have no further moral effect than this (though this surely is vastly important) certain other subjects may have a still further moral significance. They may deal with, so to speak, moral matter ; they may be related *directly* to human character and not indirectly through the medium of interest. Such is possible, and the Herbartians have looked about in search of subjects of this kind.

Mathematics? Hardly! though, like every subject, this has moral value if an interest in it is generated.

Natural science? The same remarks apply here. Artistic studies, drawing, singing? Again the same answer. Interest in these may be a powerful life-force and may save from countless evils, but the subjects themselves acquire moral value only through the medium of interest. Perhaps singing is to be ex-

[1] "Disposition-instruction," "Character-forming instruction."

cepted ; it *may*, when connected with words of high value and dignity—"married to immortal verse"—have great significance in this connection. So Goethe thought. But here there is something more than mere melody.

Physical training? Again, we must admit that the directly moral value of physical exercise is almost *nil*, though an interest in athletics may have a certain value as "keeping out of mischief" (in some cases of corrupt athletic conditions, the exact reverse may of course hold good). Some of the worst evils in connection with our public schools—evils which arise during the period of puberty—can best be checked by hard physical exercise.[1] A tired-out boy has small chance to think evil. Again, certain of the best forms of physical exercise develop or create *ésprit de corps* and other excellent qualities ; this result is not without moral value, though the value is probably less than athletic enthusiasts sometimes claim. Still, when all is said, the moral effects of physical exercise are mainly indirect.

And so we may go through the entire curriculum until we come to:

History !

History differs from most items of the curriculum in having as its subject matter—*man*. Morality only appears at the human stage of development, only then, at least, does it appear in any very obvious form. Atoms and molecules are not moral, and learning about atoms and molecules (even *plus* their affinities, attractions, repulsions, etc.) is not learning about moral goodness, or contemplating it. But human beings as they appear in history are moral (or immoral); and if a child is led to observe the relations of these persons and hears the judgment favourable or unfavourable passed by the teacher

[1] See p. 141.

upon them, its moral sense develops. To object that mere contemplation of morality or immorality and the mere passing of judgment upon the acts of historical characters, do not make a child moral; to claim that morality arises out of action and not out of contemplation, is but to revive the altogether misleading doctrine that "virtue cannot be taught." Right ideas *are* of enormous importance.

History helps to form these right ideas. In fact, history supplies the moral material of which we are in search. Not, of course, if treated as a matter of dates and battles. It must primarily be the history of men, not of states, though the latter will necessarily come on the scene and must, indeed, as the age of the pupils increases, receive increasing stress. But only in the higher classes will the state factor be emphasised; it is a factor which concerns men who have votes and political duties, not children who have only home or school duties. Thus, though in the higher classes the duties of genuine patriotism will be emphasised, and will find material in history for their exemplification—nay, though even cosmopolitanism may, in a measure, be urged, yet in the lower classes, narrower though equally sacred duties must be the teacher's main concern. It is these which, somehow, we must find exemplified.

Obviously, then, the word "history" is to be used in a broad sense. Perhaps the word biography will be less misleading when we are dealing with the lower classes, though the word has its own dangers. The biographical teaching must at least preserve its historical bearings; it must not be indiscriminately selected for its supposed moral value. There must be present the historical feeling—"this happened long, long ago in England," "this is recent." In short, history and morality (or spirituality, call it what you will) must be learnt side by side; the child

may think he is learning history, but he is really forming his moral sense at the same time. No Herbartian believes in water-tight compartments. Thought must be *one* circle if possible; if this is not possible then only two or three. Besides, the impress of truth and historicity is worth preserving. If we can accomplish it, therefore, we had better select our biographical material in accordance with an historical scheme, rather than rummage for moral anecdotes of every age and every country.[1]

"The proposals are, so far (1) for elder scholars, *history* sacred and "secular" treated in a human manner, with only moderate mention of battles, royal divorces, etc., but with ample biographical detail covering, as far as possible, all the important duties of life which can be taught to children. Duties of citizenship should be touched upon.

(2) For younger children, biography in an historical setting. Battles, treaties, etc., need not be ignored, but should be treated as subsidiary.[2]

This must be the central core of our *Gesinnungs-unterricht.* But we must surround this by material of various kinds, geographical, etc.

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[1] This is the weakness of Mr. Gould's book, otherwise so admirable.

[2] Probably, for *still younger children*, "fairy-tale" material is preferable even to historical biography, for the "historical sense" does not exist among infants.

CHAPTER XX.

UNPOPULARITY OF HISTORY AS A SCHOOL SUBJECT.

THE usual Herbartian proposals and the modified Herbartian proposals brought forward in this book are based upon the conviction that history, or at least historical matter, is absolutely necessary for a genuine system of moral instruction.

But history is unpopular in the schools. If the attempt be made to cover long periods, the subject degenerates into one of words and dates, it is hopelessly uninteresting and certainly devoid of any special moral value. If narrow periods are chosen these must remain surrounded by regions of blackness of darkness. Teachers stand baffled by the enormousness of the task before them.

But difficulties vanish if we drop our ambitious schemes of "teaching history" and determine to use history as *Gesinnungs-unterricht*. Our aim is now not to teach as many facts as possible, but to form character. With this guiding thread in our hands we can find our way to some approximate solution of the problem before us.

But in using history as *Gesinnungs-unterricht* we must not prostitute it. We must still remain faithful to historical ideals. For example, we must not adopt the plan proposed by Diderot,[1] of working backwards from present to past, a plan proposed on the ground,

[1] Recently also revived by the German Emperor.

forsooth, that in this way we are working from "known to unknown." The Herbartians have no patience with so perverted an offspring of ill-understood pedagogical maxims. They have emphasised the fact that the young child being devoid of historical sense (the sense for chronological facts as distinguished from fancies) and being devoid also of the ideas which are a necessary presupposition of all serious study, must at first be fed upon imagination-material. Hence, their proposal of the use of Grimm's fairy tales. Gradually the sense that there is a real world grows up, but for a long time the distinction between fact and fancy remains obscure. For such a stage of development early history, with its farawayness, its blend of fact and legend, is exactly suitable, it finds in the mind of the child a field ready prepared. The teacher may very suitably at this stage attempt to develop the elementary feeling of the difference between fact and legend, but he need not be scrupulously careful in presenting fact only. At a later stage, when the child's historical and scientific sense is at last developed, there should be careful attention to the hitherto neglected factor, and the child should be told or shown, "This is fact, this is fiction, this may be either."

Now, it is obvious that if we are selecting periods of history corresponding to these stages of the child's development we must follow the chronological order. Noah and King Arthur are legendary; David and King Alfred are historical, yet around each a certain amount of legend has clustered. On the other hand Isaiah is not legendary, nor is Dr. Johnson. Thus our selection of historical material will follow the chronological order if it is also to follow the psychological laws of the child's development, and this chronological order, is, moreover, natural on another ground also; it proceeds from cause to effect and not *vice versâ*. "From known to unknown." No,

the chronological order is the only true one for teaching history.

Moreover, we must be true to history in another way. We *must* give a continuous narrative. We must not begin with Alfred or with the Conqueror without indicating the previous links in the chain. *Indicate* them, that is all. Let the child feel that there is a steadily flowing "river of time," and that the events we are specially studying are parts of this continuous stream. The indications may be only slight, a wall-chart may be sufficient to give them; but they must be made.[1]

Thus, true to the spirit of history, but not dominated by the spirit of the professional historian, we make our selection of suitable matter for *Gesinnungs-unterricht*. We must select a period here, another there, wherever suitable biographical material presents itself. Each period must be capable of treatment as an approximate unity. If it possess literary memorials, so much the better. If it suggest interesting facts regarding other countries (as the story of the later kings of Israel irresistibly draws us to a consideration of Assyria, Egypt, and Babylon), again, so much the better. We are not going to preach—preach—preach, but to establish an interesting "circle of thought" with valuable moral matter at its centre. The biographical element must be present, and as many other useful elements as possible. The biographical is essential, but once this is established at the centre of our *Gesinnungs-unterricht* we shall not hesitate to use pictures, maps, mummies from Egypt, tablets from Assyria, portraits, cathedrals, and whatever else may be found useful.

Some educationists are shouting themselves hoarse

[1] Professor Withers' "Line of Time" (described in *Teaching and Organisation*) must be made ample use of if we are to keep our historical bearings.

about the teaching of "patriotism," others about the neglect of literature, others ("voices crying in the wilderness") about the poor moral influence exerted by the school. When people begin to shout in this way there follows, as a rule, only one result—the addition of a new subject to the curriculum. When "patriotism" is the cry (as if every child was not a "patriot" of a most blood-thirsty type), "patriotism" is added. When "foreign competition" is the cry, German, or elementary science, or commerical geography is added. And so it goes on, if not *ad infinitum* at least *ad the-limits-of-the-teacher's-patience*. But much of this trouble and heart-burning and patchwork-making would be rendered unnecessary if we once thrashed out the problem of *Gesinnungs-unterricht*. If the school has to make good men (as the Herbartians say); if the most powerful means to this end is historical matter, "sacred" and "secular"; if to historical matter we can connect up literature, patriotism, etc., *naturally*—then clearly we can kill many birds with a single stone, once we have evolved a decent scheme of *Gesinnungs-unterricht*.

Such a scheme, involving biblico-historical and national-historical matter will "kill" the following birds:

(1) Religious Instruction.

(2) Moral Instruction (though much supplementary matter in the form of "ethical lessons" will have to be added for completeness' sake).

(3) History,[1] ancient and modern.

(4) A good deal of geography.

(5) Literature (Hebrew[2] and national).

All these, observe, will be, in a sense, *one* subject, or at any rate will be so welded together as to give

[1] Including some archæology (Egyptian, etc.).

[2] Latin and Greek also in secondary schools, though in less close connection with the central matter.

mutual support to each other. One part will make another interesting, but the moral purpose will be supreme and pervading.

An objection! Teachers in secondary schools will object that with them a process of specialisation must begin. History, for example, must be treated as a special subject with claims of its own. I admit this necessity for increased specialisation as the age of the pupils increases; but I do not see how the teaching of history is injured or retarded by the existence of history in a scheme of *Gesinnungs-unterricht*. Rather the reverse. Specialise to your hearts' content. But this is certain. If you mean to teach morality, patriotism, etc., you must teach history as a part of *Gesinnungs-unterricht*. If you teach it with a pound-of-flesh policy in your heart, you ought to put in your advertisement, "Morals strictly attended to, but not on educational principles."

For all lower schools the water-tight compartment system of "subjects" (with fifty and a half minutes for this, thirty minutes for that) is absurd. Of course there must be *some* scheme; and subjects like mathematics and drawing—subjects with no close relations to others—had better have a definite time and plan allotted to them. But there must be freedom in giving *Gesinnungs-unterricht*. "The spirit bloweth where it listeth." If we mean to make good men and women, we cannot afford that our *Gesinnungs-unterricht* shall be dull and prosy. Our fancy must be free to range; history, geography, poetry, archæology, must all pour their treasures at our feet

Yes, Ziller! Though thou mayest have been a dogmatist, though thou would'st fain have excommunicated every teacher who refused to be labelled "Herbartian," thou didst know the moral needs of the school and how they were to be satisfied! Thou didst know that deadly dulness was no clear indication of "sound moral teaching." And we, too,

in our days, know that Bible teaching is deadly dull and hopelessly ineffective. And we have much to learn of thee!

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Here, then, we begin to see the first outline of a scheme of *Gesinnungs-unterricht.*

Of course literature (including, for secondary schools, the classics) is an important part of such instruction. For literature deals with human material.

How closely Herbartianism approaches the old doctrine of "humanities"! And how closely does it approach to the method of Arnold of Rugby, who, despite the influence of centuries of tradition, discovered the significance of history!

But under "history" we must include biblical history. Indeed we shall find that this kind is of special value, though we cannot afford to neglect any kind.[1]

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[1] But people may ask, "*Is* history really unpopular?" Well, Mr. Sadler thinks so, and speaks of our "neglect of history as a means of forming definite national convictions and definite national aims."—(*Special Reports*, vol. xi., p. 433.) Only three Evening Continuation Schools in London are taking history this session (1902-3). Yet we are on the crest of a "patriotic" wave (!).

CHAPTER XXI.

BUT, AFTER ALL, MUST WE KEEP THE BIBLE IN OUR SCHOOLS?

In trying to solve this question (though *practically* it requires no solution, for the Bible is in the schools and there it will probably remain) I wish to argue purely from the educational standpoint.

A few people deplore the presence of the Bible in our schools; the vast majority approve or acquiesce. Why this enthusiasm? Surely the Bible is a widely studied book.

Unfortunately such is not the case. People do not as a rule *appear* to care much about the Bible unless any one attacks it; when they take breath and fall into a fury. The average believer does not, I think, *study* the Bible much. Of course there is some uncertainty here; what men do in the recesses of their chambers is not visible from the housetops. But such is my impression, confirmed by observation of Sunday-schools, Bible-classes and Day-schools. I find that when people read the Bible and come across passage after passage which they cannot fully understand—which perhaps they cannot understand at all—they take no pains, as a rule, to penetrate into the meaning of the mysterious passages. The average believer makes no advance in biblical knowledge from his twentieth to his sixtieth year. He

moves in the same circle of thought; what was nebulous then, is nebulous now.[1]

The public reading of the Bible in our churches is, as a rule, a farce, in the Church of England especially so. Passages are read, but though twenty difficulties arise in the course of a single "lesson" (very literally a "lesson," *lectio*) few of them are removed by a word of exposition. In the better Nonconformist churches such commentaries are sometimes given. Unfortunately many preachers do not know the Bible, and many laymen do not care about it (except as a soothing syrup). Dean Alford years ago protested against clerical ignorance of the sacred volume. "Where we find a teacher ignorant of even outward matters of common information respecting the text, we are not led to hope much for his power of rightly dividing the word of truth."[2]

Bible-classes! If ever there was a misnomer here is one. The last thing a "Bible-class" does is to try to know the Bible. Its members seem to think that by gazing long enough at the English text they can discover its meaning. We should recognise once for all that to understand the Bible *properly* means hard study. If an artisan objects that he has neither time nor books, and therefore cannot study the Bible thoroughly, I am sorry for him; but I refuse to deceive him with the common phrases about the Book being intelligible to the most ignorant. It is, to the best of my knowledge, the most difficult Book in the world. If the artisan lack knowledge of it the reason is that the church has been, for centuries, unwilling to supply, or incapable of supplying the artisan's needs. Witness the precious time wasted in

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[1] See quotation from Professor Sayce (pp. 37–8). Mr. Bell (*Religious Teaching in Secondary Schools*, p. 46) refers to "devout inattention"; I fancy the attitude of most adults is that of "devout inattention."

[2] *The Queen's English*, p. 62

"reading" lessons (without commentary) in churches and chapels! Witness the time wasted in Sunday-schools and Bible-classes! Witness our perfunctory treatment of the Bible in Day-schools!

Our system is rotten somewhere. How many laymen could quote a single line from the prophet Amos? How many clergy could summarise from memory the Epistle to the Ephesians?[1]

The only parties who *study* the Bible with any care are the better class of theological students and the better class of secularists.

The proposals of this book are in large measures aimed at making the Bible an object of genuine *interest*. It is because this aim has never been clearly before the minds of school organisers and teachers that the Bible is, for most men, surrounded by an atmosphere of deadly dulness. In part this is due to the use of the whole book in an undivided form, and to the consequent smallness of print. In part it is due to its shockingly bad arrangement, *Deuteronomy*, for example, being wedged in between *Numbers* and *Joshua*. In part it is due to its division into chapters and verses, and the ignoring of the distinction between prose and poetry.[2] In part it is due to absence of good illustrations. But most of all it is due to unintelligent treatment, to want of scholarship on the part of teachers in Day- and Sunday-schools. How can we expect interest in the Bible to be aroused among our scholars if teachers themselves have no interest in it; and how can we expect teachers to have interest in it if we do not train them to know something of the archæological and similar matters which bear upon it? A teacher may have to teach

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[1] Did we not hear recently of a peer and cabinet minister trying to find the book of Exodus?

[2] "The Bible is the worst-printed book in the world."—*Principles of Religious Education*, p. 268.

the Bible in a board school without ever having read a page of it in his life.

No man who really reverences the Bible can tolerate, if he once open his eyes, the state of degradation which it occupies in most schools. Even Shakespeare, used for purposes of parsing and analysis, is not degraded so low as the Bible, read in one school "without note or comment," in another, enforced by cane and detention, in *all* schools devoid of plates and illustration, badly printed and without external signs of distinction between prose and poetry. Is it any wonder that Dr. Kerr has expressed the doubt whether the use of the Bible as a reading-book in Scottish schools has conduced to reverence for its pages? Can we wonder at the reply of the retired game-keeper who professed himself to Dr. Kerr as fond of reading everything he could put his hands on? "I hope, Robert, you read your Bible too?" "Oh, ay," he said, "I read my Bible whiles. There's some fine interesting stories in the Bible; but, man, it has nae chance wi' Wilson's *Tales of the Borders*!"

The "Higher Criticism" has at least one effect, it makes the Bible interesting. This surely apart from other results, is one not to be despised. For the invincible dulness which now surrounds the Bible *as a whole* is surely no very great "aid to faith," though I admit that, if only we make the Bible teaching dull enough, we shall not manufacture "infidels" who go hunting for supposed "contradiction." Can it be that orthodoxy feels dulness to be a tower of defence? Perhaps not. The best defence of the Bible is really a knowledge of its grandest portions, and those portions are the prophets. I know that in many cases some slight knowledge of the higher criticism and of works like Sayce's *Monuments* has raised men's love of the Bible from a zero or negative to a high positive quantity.

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The preceding Philippic has already answered the question at the head of this chapter. Yes, we must keep the Bible in our schools. But why?

(1) Many of the Herbartians have a notion of "historical culture-stages." The child, they say (and here Spencer and the evolutionists agree with them), epitomises the race. To be properly educated the child must pass through the stages of race-development.

I do not say their scheme is perfect in its details. But in its outline I believe it is sound enough, for it follows a true principle. Now judged by this standard the Bible has an astonishing value, as it is a work of all ages. From the oldest piece it contains (the song of Deborah?) down to the latest (the second epistle attributed to Peter?) we have a vast mass of material of extraordinary variety and showing extraordinary differences of view and feeling. If we believe in "historical-culture-steps" we shall find them exemplified here or nowhere. And the Herbartians have found them here.

(2) Advocates of the teaching of the classics never weary in telling us of the gap which would exist in the world's history if Greek and Latin literature were to be destroyed. "Whatever may be the reason assigned, the history of the world, as a fact, is divided by a great gulf into the two periods, before the birth, and after the birth, of Christ. . . . All the records of the first period that are trustworthy are written in Greek and Latin. This and nothing else bridges over the gulf" (Thring). Except surely the Hebrew literature and that of the far East, no mean exceptions! The Bible forms the "classics" of the people. It transports man's mind to a far-away period when people lived differently and thought differently from us. It is the best imagination material in existence. The man who knows the Bible is a cultured man.

The classics are good. But the average boy who studies them, though he may know about Hannibal

and the Scipios, may know nothing of what happened long before Hannibal and the Scipios and Plato were born, nothing of the Assyrian empire or of Egypt. But the student who knows the Hebrew Bible is bound to learn about Nineveh and Memphis if he is to understand what he reads. And, after all, Amos and Isaiah are equal in interest to most Greek and Latin writers; the orations in Deuteronomy as eloquent as those of Demosthenes; the misfortunes and the faith of Jeremiah as keen as those of Socrates.

The Bible must be taught, for it is the key to unlock the mysteries of the distant past.

(3) Other reasons could be given in abundance. The Bible has long proved itself to be an "interesting" book to children. If the secularists mean business in advocating its removal from schools, let them first discover or compose stories equal in interest to those of Joseph and David. I do not deny that there may be such, but I know them not. It would be a curious psychological study to find out the exact causes of the interest. In part, it doubtless rests upon the simplicity and *naïvete* of the biblical characters and of their motives; there is no Hamlet-like complexity, quite elusive to the child, in these ancient Hebrews. They say what they feel, and their feelings are, in a way, childlike; they laugh, they weep, they hate, they sin, they repent. They are the children of the race, and modern children feel the kinship. The Herbartians have therefore come to recognise the value of the patriarchal period for schools. There is, too, just enough far-away-ness in these ancient pictures to allow them to appear enwrapped in the clouds of mystery and the mellowness of distance. Story tellers, by a true instinct, begin with, "Once upon a time," or "Far away over the sea." The Genesis and Samuel stories seem lit up by the same golden glory of romance.

(4) A fourth reason I can give better in the words

of Dr. Adler than in my own. "The narrative of the Bible is fairly saturated with the moral spirit; the moral issues are everywhere in the forefront. Duty, guilt, and its punishment, the conflict of conscience with inclination, are the leading themes. The Hebrew people seem to have been endowed with what may be called, 'a moral genius,' and especially did they emphasise the filial and fraternal duties to an extent hardly equalled elsewhere. Now it is precisely these duties that must be impressed on young children, and hence the biblical stories present us with the very material we require. They cannot, in this respect, be replaced."[1]

One of the greatest of modern Englishmen felt so intensely the value of the Bible (especially of the prophetical parts) that, though not hopeful of great success, he brought out a biblical reading book under the title of *The Great Prophecy of Israel's Restoration*. The prophecy in question is, of course, the work of the so-called "second Isaiah."

Why did Matthew Arnold make this attempt? Because of his conviction "of the immense importance in education of what is called *letters*; of the side which engages our feelings and imagination. . . . On our *schools for the people* (by this good German name let us call them) the power of letters has hardly been brought to bear at all. . . . Now, perhaps, it is less likely than ever to be brought to bear. . . . The natural sciences are in high favour, it is felt that they have been unduly neglected, they have gifted and brilliant men for their advocates, schools for the people offer some special facilities for introducing them; on the other hand, the Bible, which would naturally be the great vehicle for conveying the power of letters into these schools, is withdrawn from the list of matters with which government inspection

[1] *The Moral Instruction of Children*, pp. 109–10.

concerns itself, and so from attention. . . . It is through the apprehension either of all literature . . . or of a single great literature, or of a single great literary work, as a connected whole, that the real power of letters makes itself felt.

Only one literature there is, one great literature, for which the people have had a preparation—the literature of the Bible. . . . Zion and Babylon are their Athens and Rome, their Ida and Olympus are Tabor and Hermon . . . ; these and the like Bible names can reach their imagination, kindle trains of thought and remembrance in them. . . . If poetry, philosophy, and eloquence, if what we call in one word *letters*, are a power, and a beneficient wonder-working power, in education, through the Bible only have the people much chance at getting at poetry, philosophy, and eloquence.

One may talk for ever about the wonder-working power of letters, and yet produce no good at all, unless one really puts people in the way of feeling this power."[1]

And therefore Matthew Arnold, convinced that here was the point "where the need was sorest" brought out his little manual.

Yet is there a boy in our elementary schools who has ever yet heard of the "great prophecy of Israel's restoration"?

. . . . . .

There is not, I believe, any prominent ethicist who wishes to exclude biblical matter from schools. "Any one can see why all children should learn the stories of the Bible in one form or another; if for no other reason, because these stories are the basis of the literature of Christendom."[2] There is a still stronger reason. "The Bible tales on the whole are

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[1] *The Great Prophecy of Israel's Restoration*, pp. vi.–xii.

[2] *An Ethical Sunday School:* W. L. Sheldon, p. 30.

much superior in their moral import to the legends in other classic literature."[1] "The beauty of the Bible tales for little ones is that the moral points are so pronounced, the lessons come out in large letters."[2]

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[1] *An Ethical Sunday School:* W. L. Sheldon, p. 39.
[2] *Ibid.*, 44.

CHAPTER XXII.

SELECTION AND TREATMENT.

THE observance of the following canons[1] seems to me to be demanded if biblical instruction is to be given in accordance with educational and theological requirements. I will put the most revolutionary one—the only one which *ought* to be revolutionary—first. Those which follow this are merely applications of educational principles tacitly or openly recognised in *other* departments, but usually ignored in this last foothold of obscurantism.

(1). *The assumption of literal accuracy in the biblical narratives must be—not tacitly, but—openly rejected.*[2] Even intelligent teachers and preachers—well aware of the untenability of the literalism

[1] Pardon some repetition, gentle reader. In this neglected field repetition is necessary.

[2] I admit that the age of the pupils should make some considerable difference in the teacher's method of treatment. But I disagree with Mr. Bell who, though rightly approving of the cautious use of critical results for senior boys (ages 15–19), considers that juniors (10–15) should not be introduced to anything but a literal treatment even of narratives like the "Fall." Such timidity is quite unnecessary. Children never get "upset" or "unsettled" over any critical results. "Young people," as Mr. Bell truly says, "care little about the date and authorship of the books that interest them." (*Religious Teaching in Secondary Schools*, p. 49.) Another leading Head-master makes the same confession. "Even an older boy is absolutely indifferent to the question whether Isaiah wrote the whole of the book which bears his name or only a part." (Preface to Miss Bramston's *Dawn of Revelation*.)

doctrine—seem nevertheless to think that this doctrine is one to be assumed in dealing with children. Few go so far as to say, "Every word of this is literally true," but by phrases such as the "Word of God" (which applied to the virtual atheism of the greater part of Ecclesiastes and to sundry other narratives must strike a dispassionate reader with astonishment), they convey the impression of literal accuracy to the mind of the child, and still more is this the case as a result of their shirking all real critical difficulties which arise.

I do not advocate a violent intrusion of modern critical notions into the mind of the child. If I did, I should recommend the use in schools of the Books of Exodus and Joshua with their stupendous array of impossibilities, or the book of Judges with its dubious moral situations (i. 6–7; iv. 17–24). I only urge that *when* critical or moral difficulties spontaneously arise, there should be given to the mind of the child a *clear hint of the existence of a problem.* The problem may in some cases be insoluble, insoluble at least for children or in the state of the teacher's knowledge; in other cases a solution is easily accessible. The problem at any

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In the interests of orthodoxy I object to teaching the plagues, Joshua, Elisha, etc., because we cannot teach these matters at the same time honestly and literally. But I do say that when, after a careful selection of otherwise suitable material, we find critical difficulties staring us in the face there is no need to beat about the bush even with rather young children.

Here, too, I may quote the Rev. Dr. Monro Gibson's somewhat remarkable declaration—remarkable as made in a meeting of "Free Churchmen." After recommending that the nature of the serpent of Eden may well be left an open question among the pupils he proceeded: "Some may ask, 'If you leave such questions open, do you not unsettle the mind of the scholar?' *My answer is that their minds ought to be unsettled on questions which are unsettled.* The settling of the mind on a question which is unsettled is most mischievous and in the highest degree dangerous for the future."

rate should be stated, and, if possible and advisable, solved. The process of hoodwinking ought to go on no longer.

The passages of Scripture which I recommend on educational grounds are, on the whole, free from serious difficulties of the sort mentioned. But, even though such difficulties could, by a careful selection of passages, be entirely excluded from the school, they cannot be excluded from the thoughts of a child, especially if, by our improved methods, we succeed in rousing such an interest in the Bible that children will want to go beyond our fixed curriculum. Hence the question of difficulties must be faced. The chief are the following :—

(*a*) The anthropomorphism of many, if not all, of the Old Testament writers. The prophets made great strides away from anthropomorphism, but Genesis and Exodus are penetrated by anthropomorphic notions.

Mode of Treatment.—A frank admission that the ancients had wrong notions, and a comparison of their cruder notions with their more advanced. An interesting contrast is brought out within the limits of one chapter (1 Samuel xv. verses 11 and 29); thus we note the fluidity of early opinions. Point out also that the *most* anthropomorphic stories were probably written long after the events they chronicle or are intended to chronicle (*e.g.*, Genesis iii. 8; Exodus. xxxiii 20-23), and therefore must be taken *cum grano*; while the least anthropomorphic utterances (*e.g.*, those of the second Isaiah lv. 8-9) are often authentic. "Some narratives in their present form were written so long after the events occurred that we cannot be as certain about them as we are about contemporary records. I do not see why we should not say this to children."[1]

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[1] Dr. Adeney in *The Bible and the Child*, p. 84.

(*b*) The crudeness of the moral notions of the ancients (witness Exodus iii. 21; Judges i. 6-7; 2 Samuel vi. 6-7). A similar mode of treatment must be adopted to the above. The ancients thought many things to be religious duties which we condemn as immoral. The story of the projected offering of Isaac (Genesis xxii.) may, by an intelligent teacher, be treated well from this point of view, but only in advanced classes. For young children it is utterly unsuitable. But the teacher may point out that Orientals in their utterances often identify natural events with the direct commands of Diety. "Where a village has been burnt down, say by the upsetting of a petroleum lamp, the Oriental has been known to explain it thus: 'The Lord sent fire from heaven and burnt up our village.'" Even moderns in discussing their plans often use the phrase "If God will," when their only meaning is, "weather and circumstances permitting."

(*c*) The presence of the miraculous. Here a compromise should perhaps be established. Much of the miraculous, especially in the Old Testament, must be unhesitatingly rejected as mythical; for example, the "plagues of Egypt" (though there may have been *some* historical basis here) and the Elisha miracles (2 Kings iv. 38-41, vi. 5-7).[1] Again point out that these narratives are probably not contemporary ones. But in the case of miracles of *healing* a loophole should be kept open; our ignorance is so great that we can hardly venture to limit the power of one mind over another. Assume, therefore, at any rate in the case of narratives which were composed not far from the time of the events they are supposed to describe, that there was some objective basis to the

[1] "Some stories we cannot take literally, such as that of the axe-head swimming at the word of Elisha, or the three children in the fiery furnace."—Dean Fremantle in *The Bible and the Child*, p. 98.

recorded miracle, but leave the question in a somewhat vague condition.[1] This may appear as an unsatisfactory mode of treatment to extremists on both sides, but I see no better in the present state of our knowledge. Still I repeat emphatically that such questions will *rarely* arise if good selections be adopted, for these latter are not only morally the best, but are critically the least perplexing in the Old Testament. There is a sort of Leibnitzian "pre-established harmony" here which every one ought to rejoice in. In many cases we probably "read into" an Old Testament narrative a miraculous element which really is not implied in it. The Orientals used highly figurative language in dealing with sublime subjects. When the prophet of the restoration said, "Every valley shall be exalted, and every mountain shall be made low," he was merely urging that the returning exiles would have a successful journey; he was not predicting a succession of stupendous miracles. Again, the story of the crossing of the Red Sea does not necessarily imply any miraculous element.

(*d*) The complexity of many of the biblical books. Throughout the Hexateuch we get double (sometimes triple) narratives of the same event, differing frequently as to motives and details. There are double narratives of Creation, of Flood, of Abraham (triple in places), of Joseph, and so forth. Even the later books are not homogeneous, and there are double accounts of Saul's appointment and of David's early life.

The teacher cannot, of course, enter into minute consideration of these difficult problems, but the existence of such double narratives should be indicated *even in the case of young children.* I have a firm belief that the existence of a double story of the sale of Joseph to Egypt may be so treated by a skilful

[1] I am here referring to the Old Testament.

teacher as to add a new element of interest (because of speculation) to the narrative. I have indicated elsewhere the treatment I mean.[1] But even if I am wrong in this instance the general principle holds good. Let the children acquire a free, elastic mode of looking at the Bible ; in this way the imaginative faculty will be aroused, and there will be created a genuine interest in the literary and historical problems suggested by this marvellous book. Critics may object that we teach the Bible for moral and spiritual, not for literary purposes. I deny that there is any rigid distinction, though I admit that the material we choose must be selected primarily for its moral value (which, by the way, is generally not the case). In the scheme suggested by me, the moral factor is the first and central factor considered. But to ignore the enormous value of connecting this moral material with interesting literary and historical facts is to show stupendous ignorance of how the mind works, and stupendous disrespect towards the Book which is being verbally lauded.

After the proposal that some hint of the critical and literary problems raised by the Bible should be given even to young children, readers will expect that my more detailed suggestions (pp. 204 ff.) will be frightfully radical and revolutionary. Probably, however, the opposite impression will be made. An *intrusion* of critical problems into school teaching would be as uneducational and unpsychological as the present ignoring of these problems.[2] Readers

[1] See pp. 210–5.

[2] Moreover, I have little respect for the vagaries of the extreme "Higher Critics." The minute discoveries which they make are often mares' nests. Only the broadest and most assured results need ever be attended to by the teacher. These results are summarised by Mr. Bell (*Religious Teaching in Secondary Schools*, p. 48) as follows :—

(*a*) The composite structure of the Pentateuch

will find that in my proposals, critical problems occupy quite a subordinate place, though even at the lowest stage they are recognised as existent. The main object of biblical instruction is, I repeat, *moral* (in the wide Herbartian sense) though it is not to be separated by a wall of partition from critical, literary, and historical considerations.

Some such treatment as that which I have indicated is urgently called for.[1] Laymen are beginning to discover that their clergymen have an esoteric scheme among themselves and an exoteric scheme for the outer world.

(2) The second canon has now been evolved. *Biblical matter should be selected primarily for its moral value, but from this as centre, should radiate various lines of historical, geographical, literary, and critical matter, which, interesting in themselves, will pass into action* (as shown in chap. xv.); *and, moreover, will give to the moral or religious matter at the centre, a vividness and force which it would otherwise not possess.* Hence I insist upon bringing into play at the Joseph stage the results of Egyptological research, and the use of maps, diagrams, and interesting objects. At the David stage I recommend that the Phœnicians

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(*b*) The relatively late date of Deuteronomy and of other parts of "the Law."

(*c*) Doubts about the Davidic authorship of many Psalms attributed to David, and the authorship of Proverbs, Ecclesiastes, and the Song of Solomon.

(*d*) Doubts (or even definite conclusions) respecting the traditional date and authorship of the Book of Daniel.

(*e*) The ascription of the later chapters of Isaiah to one or more unknown prophets later than Isaiah.

[1] Miss Bramston's splendid book *The Dawn of Revelation*, affords probably the very best guidance to teachers on the matters above mentioned. Canon Driver's *Introduction to the Study of the Old Testament* is, of course, a standard book and invaluable. But Miss Bramston's has a definite relation to school work. The books of Mr. Glazebrook and Dr. Aglen are also good in this respect.

receive attention, and thus, *viâ* Carthage and Cadiz, a connection between David, Rome, and Britain be established. At the same stage I urge that two or three Psalms (Davidic, or possibly Davidic) be suitably selected and learnt, and that in this way some knowledge of the Hebrew poetry be acquired and of its contrast to ours. Thus a "circle of thought," with admirable biographical and moral matter at its centre but with its radii reaching out into far-distant realms will be established. The child who possesses such a circle of thought has already the elements of a good education. Similarly, at the stage when the later kings and prophets are being considered, there must be a ransacking of the fields of Assyrian, Babylonian, Persian, and (in connection with Daniel, if this book be used at all) Greek research so as to bring suitable matter into connection with our central theme. "Many prophecies are unintelligible owing to our ignorance of history."[1]

I must again emphasise an absolute opposition to the common practice of selecting passages from here, there, and everywhere, from Old and New Testaments, from the lives of Moses, Elijah, Paul, from Psalms and Gospels. Our teaching must hang together; it must be a unity, not a chaos. Psalm and prophecy must illustrate history; history must give meaning and force to Psalm and prophecy. It is astonishing how this simple Herbartian (and, indeed, pre-Herbartian) principle of education has been ignored not only in teaching the Bible, but in teaching "secular" subjects also.[2] We study so much by scraps and sentences that the sense of literary unities is scarcely wakened at all.[3]

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[1] Dr. Abbot: *The Bible and the Child*, p. 166.

[2] Here again the books of Miss Bramston and Mr. Glazebrook afford much assistance.

[3] Dr. Gadden in *The Bible and the Child*, p. 120.

(3) Our third canon has been suggested by the above. *The material should be selected suitably to the respective ages of the children, and will differ in specific though not in generic qualities as their age advances.*

This canon has long been recognised in theory and to a slight extent carried out in practice. But owing to the fact that the maker of a biblical instruction syllabus is not, as a rule, a psychologist, his attempts, however well-meant, are feeble in execution.

I suspect that this canon will forbid the systematic teaching of the life of Christ to young children. Not, of course, that there is any necessity absolutely to ignore that life; a few simple narratives taken from it will be necessary and unobjectionable. But, regarded as material for a definite course of instruction, the narratives must, on psychological grounds, be regarded as unsuitable. The sentiments are of so ideal a character as to be beyond the mental grasp of young children.[1]

There is an orthodox view that, previous to the coming of Christ, the world underwent a long period of preparation for that event. Implied in this view is another; that apart from such preparation the world would have been incapable of appreciating the new gospel. If this doctrine be well grounded it is surely worthy of application to the education of childhood. Is it not highly probable that a message from the "fulness of the times" will be beyond the mental grasp of a child? I conclude, then, that if the life and teaching of Christ represent, as is claimed, the high-water mark of religious thought, they are for that reason, unsuitable for low classes. Accordingly in my scheme I have relegated such matter to the last years of school life. Even there it cannot be

[1] See pp. 227, 231.

treated satisfactorily. For lower classes matter of a simpler, though progressively advancing kind has been selected.[1]

[1] I need scarcely here point out, what is obvious from chap. xix, that other material besides biblical has to be employed. English history will have to be made use of. Moreover, "ethical lessons" will demand copious illustrations from "universal history." But these matters fall outside the present chapter.

CHAPTER XXIII.

ALTERNATIVES.

WHAT schemes are there for moral, biblical, or religious instruction? Let us consider.

(1) The first plan is to analyse carefully the whole world of moral (or religious) duty into its components. Thus we should arrive, if we are Christians, at duties to God, duties to ourselves, duties to others, and so forth. Each of these would be analysed further into its components. Among duties to self would come temperance, mental improvement, etc.; among duties to others, courtesy, toleration, benevolence, etc. Each of these, again, could be divided up.

Then, having ascertained the total number of duties to be taught, the teacher, assisted by text-books (such as Mr. Gould's admirable volume) would map out a course of lessons, collect together historical and biographical illustrations, select poetry, etc., dealing with each point, and thus make the scheme of lessons not only complete, but also attractive.

The plan has many advantages. The chief is that it is all-embracing. If carried out thoroughly the scheme would include every imaginable duty. No child and no man would ever sin through ignorance. "If thou warn the wicked . . . thou hast delivered thy soul."

(2) The second plan is the biblical. Certain portions of Holy Writ are selected; biographical,

historical, and similar details are studied; moral lessons are deduced from the narratives.

This plan, too, has its advantages. If a good many sound moral lessons on industry, benevolence, fidelity, etc., can be deduced from the narrative of Joseph, there is evidently much advantage in having this *one* story as a basis of a series of lessons. Joseph and his brethren would thus come to live before the eyes of the pupils, and their deeds would suggest corresponding lessons. The biographical or historical basis would serve as a centre, and would prevent looseness or discontinuity.[1]

Now for the disadvantages. The disadvantage of the first plan has just been suggested.

Consider one of Mr. Gould's lessons—say No. XXVI. on "Careful eyes, ears, and tongues." He introduces a story about a Red Indian, then one about Amy Edwards, then about little Peter Gassendi, then about Florence Nightingale, then about the Twelve Spies. All very excellent. Such lessons would do a world of good. They are immeasurably superior to a series of lessons on the Plagues of Egypt. But there is a certain disconnectedness about the whole. John Smith or Tom Robinson would do as well for the story as Peter Gassendi, for the latter name conveys meaning only to a few educated adults, and to no children. Hence I urge that though a set of lessons on Mr. Gould's plan would be very valuable as a *supplement* to present-day deficiencies, yet his plan suffers from disconnectedness. It violates the Herbartian principle of forming, if possible, definite "circles of thought." No doubt there is unity even here, unity of thought. But the unity is not the unity of concrete matter.

What are the disadvantages of the biblical plan?

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[1] I am referring to an *ideal* biblical plan. The *usual* syllabuses are a maze of absurdities, and utterly discontinuous.

There is a disadvantage *so enormous, so obvious to any one who opens his eyes*, that one is astonished at its almost complete non-recognition. The disadvantage is that even with a *perfect* system of biblical instruction *quite a number of present-day duties would be completely ignored. With our present wofully imperfect and grotesque system dozens of the plainest duties of life are never touched upon at all!*

"It is no aspersion on the Bible to say that it cannot supply the place of systematic instruction in the morals of daily life. Listening to the 'explanations given therefrom in the Christian religion and morality' by even the best elementary teachers, one cannot but feel that the knowledge of Scripture is one thing and morality another.[1]

The same view is expressed in the recently published American book, *Principles of Religious Education.* Professor Butler says: "The field of moral and civic instruction is quite distinct from man's religious life"—too strong a statement, but sufficient to suggest that biblicial teaching does not cover everything.

And years ago Mr. Mackintosh, writing in the *Contemporary* under the title *Ethical versus Religious Education*, urged that "the ethical instruction that may be logically drawn from Christianity or its records is neither systematic nor complete. In Scripture there is no complete enumeration or system of moral duties, nor anything approaching to it."[2]

This is really an obvious truth. Yet religious people persistently ignore it, except the Dean of Ripon, who has recently declared that "training the

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[1] J. A. Picton: *The Bible in School.* "What spiritual lessons can be drawn from the taking of Jericho?" was a Diocesan question asked recently.

[2] The writer urged that the biblical or "unsectarian" teaching in Board Schools was illogical and that the "only true rallying-point for Liberals and Noncomformists" was ethical instruction.

young to public and social duty is among the greatest needs of our time.[1]

I am familiar with no other plan besides the above two. In the scheme which follows I keep both of these in view. To some extent my plan is a compromise between them. But I think I may claim that it is a vastly more scientific compromise than certain other "compromises" of which we hear a great deal. I seek to preserve biblical instruction, but I seek also to supplement its manifold deficiencies.

[1] In *The Bible and the Child*, p. 96.

CHAPTER XXIV.

A SCHEME OF *GESINNUNGS-UNTERRICHT* OR "CHARACTER-FORMING INSTRUCTION."

PRELIMINARY REMARKS: What follows is tentative. It is a first rough scheme and is doubtless capable of vast improvement.

But some parts are more indefinite and imperfect than others. Where indefiniteness occurs this is due either to (1) uncertainty on my part, as in Stages I. and V., or to (2) a recognition that individual choice and preference must be reckoned with, as at Stage IV.

But there is one fundamental defect in my scheme. I mention it without shame, for no school-manager seems ever to have suspected that the problem can arise at all.

There are institutions known as "girls' schools." There are others known as "mixed schools."

The syllabus-maker forgets this. The book of Joshua he appears to think eminently suitable for boys, and in the course of things girls get this book also. The simple truth really is, that Joshua is eminently unsuitable for boys and ridiculously unsuitable for girls.

Only in one book of the Bible do women receive a respectful or semi-respectful treatment—the book of Ruth. But even this is not specially suitable for girls, except the first chapter. Most of the Bible has the atmosphere of the harem. It contains absolutely no story which could occupy the same relation to the education of girls as those of Joseph and David do

to that of boys. Unfortunately, Cinderella—the girl-Joseph, despised by her sisters but ultimately distancing and forgiving them—is not a biblical character.

One is bound to infer that school-managers have never even dreamt of the existence of a problem at this precise place. Some of the biblical passages prescribed for "girls'" or "mixed" schools would suggest that the prescribers themselves are ignorant of the contents of the passages they prescribe.

The following should be noted as to the relative perfection of the different parts of the following scheme :—

Stage I. For this stage (roughly the infant-school stage) I throw out various tentative suggestions —for the most part by no means original. But the stage is a difficult one.

Stage II. I have confidence in this part of my scheme.

Stage III. So also here. David and Alfred afford splendid material for nearly two good years of work. Some supplementary lessons are necessary, but not many.

Stage IV. At this stage we are dealing with boys in the upper classes of elementary schools and the corresponding classes in secondary schools. Here there is ample room for free treatment; for enlargement or for omission. But definite ethical lessons are clearly and urgently necessary; some good acquaintance should be made with the prophets and their times; and the history of England, especially of our great men, should be prominent in the curriculum

Stage V. We come to the life of Christ. Religious opinions differ so widely that any scheme would be objected to by some party or other. Hence only a few suggestions are proffered.

But there can be no doubt as to the need of ethical lessons and lessons in English history.

N.B.—I take five stages for simplicity. A detailed scheme would, of course, embrace eight, ten, or more. My Stages I. and IV. can easily be doubled or trebled.

STAGE I. *Psychological principle to be kept in view: That the teacher's chief duty at this stage is to kindle the imagination, for the moral judgment of the child is undeveloped, and the teacher should not try to form it prematurely.*

The Herbartians lay great stress upon the value of "fairy-tale" material, and have gone so far as to make a kind of official selection of twelve of Grimm's stories.

Mr. John Morley and Lord Lytton may be numbered among those who have approved of the plan.[1] Mr. W. T. Stead has bewailed the spiritual destitution of the new generation of Australians, brought up without fairy-tales; and Olive Schreiner has attributed much of the sourness of the Boers to the absence of such tales from their early childhood. Björnson has declared for Cinderella, while Luther, long ago, regarded fairy-tales as only next in value to the Bible as a means of improving the mind.

And what about professional English-speaking educationists? I think that their verdict, with few exceptions, is favourable. Many who would not accept the "culture-steps" doctrine of the Herbartians, or, perhaps, have never even heard of it, recognise that children like fairy-tales. But few people understand *why* they are of supreme value for infants. The reasons are given by Dr. Adler and have already been summarised.[2]

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[1] See *Books for the Bairns*, No. 7 (Preface).

[2] Kant opposed the use of fictitious material on the ground that children's imaginations are lively enough already. Mr. Barnett gives a cautious support.—*Teaching and Organisation*, p. 143.

One point urged by Mr. Adler is the necessity for judicious selection, in view of the fact that wicked step-mothers and other such persons are far too prominent in some of the tales. But the Herbartian selection of twelve stories only, is altogether too narrow.

Æsop's Fables used to be taught in schools, and were supposed to be valuable because of the "morals" attached to them. *The Fables of Æsop with Instructive Applications* was the name of a book often seen in days gone by, and some of the "applications" were by no means bad. But since our discovery that "virtue cannot be taught," expedients, like the above, have gone out of fashion. Yet surely the fables have their use, and this lies in the fact that "each fable deals exclusively with one moral quality, which is thus isolated and held up to be contemplated." [1]

Here, again, Mr. Adler's advice as to selection holds good. Some of the fables are clearly unsuitable, and this unsuitability is due to the conditions under which they arose. "The conditions they reflect are those of an eastern Despotism," in fact the fables originated in India.

Then there are the *Jataka Tales* (or *Buddhist Birth Stories*) translated by Professor Rhys Davids; *Indian Fairy Tales* (Miss Stokes); *Old Deccan Days* (Miss Frere); and even a fourth collection of such stories made by Mr. Jacobs. Again, there are the fables of La Fontaine and of Gellert, but Mr. Adler doubts whether there are in these last two collections many that are valuable for school purposes.

Dr. Sophie Bryant in *The Teaching of Morality* lays stress upon the use of Celtic literature, and mentions expressly Dr. Joyce's *Celtic Romances* and Mr. Standish O'Grady's *Bardic History of Ireland* and *Fain and his Friends*. She also calls attention to another mass of Celtic legend—that which centres around King Arthur.

Why mention such a multitude of books? Because of the fact that while educators have been for years calling attention to the moral value of such material as the above, our school-managers, infatuated with the notion that "biblical" teaching is alone of moral value, have scarcely yet cast a single glance over this wide and extensive

[1] Adler, p. 94.

domain. I do not deny that "infant schools" make *some* use of these tales. But no one seems to recognise that they are a form of moral or spiritual instruction—probably the *most suitable* form for very young children.

Where lies their moral value? I have already called attention to some of Mr. Adler's remarks on this point. I could also, if need be, reproduce Ziller's long defence of fairy-tale material. But space forbids.

The story of the Frog Prince[1] teaches kindness and consideration towards the lowliest creatures—a lesson constantly emphasised by these tales, notably by The Ugly Duckling of Hans C. Anderson. Gratitude is emphasised by the story of the Dog Sultan; respect towards servants by that of the Faithful John; brotherly and sisterly love by that of Snow-white; obedience to parents by that of Red Riding Hood.

"Æsop's fables" deal with Selfishness (the Porcupine); Injustice (Kate and Wolf); Improvidence (several); Ingratitude (Snake and the Countryman); Lying (The Boy who cried 'Wolf'!); Self-reliance (Hercules and the Cart-driver); and so forth.[2] No doubt these fables represent a comparatively low moral level—that mainly of mere prudence. But still prudence is a necessary element in the moral life and should not be despised.

Then, as to the Indian stories (exclusive of Æsop's fables), wherein lies their special value? "The Jataka tales contain deep truths, and are calculated to impress lessons of great moral beauty,"[3] self-sacrifice, forgiveness towards enemies, respect for the aged, kindness to animals, and so forth. The latter is perhaps India's greatest message to the world.[4] Christendom has been called

[1] *Books for the Bairns.* No. 13. It is astonishing that the Zillerians excluded this splendid story from their list of twelve. Mr. Adler rules out The Wolf and the Seven Little Goats; the Zillerians include it.

[2] See for further details, Adler, pp. 90–1.

[3] Adler, p. 96.

[4] Except the doctrine that the effect of deeds, good or evil, is eternal. "Not in the sky," Buddha is reported to have said, "Not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed."

"the hell of animals." "Whosoever in this world harms living beings, whether once or twice born, and in whom there is no compassion for living beings, let one know him as an outcast."[1] Such were the words of Buddha, and Indian literature is full of similar sayings.

Somewhat of the same kind is the message of Celtic literature. The works referred to by Mrs. Bryant are rich in the rare virtues of forgiveness and charity. [But I do not gather that Mrs. Bryant regards these books as specially suitable for infants; they would probably have to be used at a somewhat later stage.]

I cannot refrain from calling attention before I leave the present problem, to the contribution of Mr. W. T. Stead to its solution. His splendid series of penny books,[2] over seventy in number, is quite a unique production Even the illustrations despite the cheapness of the series, are marvellously good. Several of the books are specially interesting in the above connection.

Two numbers are devoted to *Æsop*; two to the *Arabian Nights*; three to Hans Christian Andersen (they include the splendid stories of *The Ugly Duckling* and *The Snow Queen*); one to Grimm; one contains *Cinderella*, *Beauty and the Beast*, and other stories of established reputation and great moral value; one is devoted to Indian and another to Chinese stories; two others to Persian and Japanese tales respectively. Where, it may be asked, lies the value of Chinese and Indian stories for British children? The value lies here; such stories convince a child that human nature is the same the world over, and thus they awaken sympathies which otherwise would remain dormant. A Hindu story does for a child's thoughts about the Hindu world what one of Grimm's stories does for his thoughts about the animal world. Mr. Stead's selection of these includes one from Miss Stokes' collection, two from *Old Deccan Days*, and one from the *Jataka Tales*. Such books will do good. India

[1] *Sutta-Nipata*, verse 116.

[2] *Books for the Bairns*. (Pub. Mowbray House, Norfolk Street, London.)

is not a land of ignorant "niggers"; it has probably given to the world more first-class stories of the kind in question than any other country. It is a land of deep moral thought.

This wonderful series also includes stories from Hauff, Hoffmann, and Mark Lemon; Fables of La Fontaine; *Wonder Tales* (about Midas, Pandora, and Pegasus) from the pen of Hawthorne; and works by recognised lady-writers of children's stories. Then the independent parts of *Sanford and Merton* are brought into contribution, as are also Arthurian and other legends, Roman and Greek stories (such as the average poor child will never otherwise hear in his life), English historical incidents, the life of Alfred the Great, and so forth. Even Gulliver and Munchausen find a place, though the adventures of the latter gentlemen cannot be regarded as specially suitable for infant minds.

Such a series of "Books for the Bairns," is precisely what English education has been yearning for. If used extensively and wisely, alike in school and at home, they are bound to effect the great end which must always be kept in view, namely, the creation of an interest in reading. The books are a liberal education for the young, and the child who is familiar with a dozen of them possesses more than the rudiments of culture.

I repeat, moral education must almost certainly begin with the culture of the imagination. Then will come the passing of the simpler moral judgments. Then, reflection upon these judgments, and the definition and formulation of moral principles. Any other order than this may be "religious," but it is not psychological or scientific. For infant schools we shall therefore probably be compelled to use some such material as that above indicated. There is surprisingly little in the Bible possessing special value for infants.

Everything, of course, should be vivid and concrete. The material need not necessarily be "moral" in the narrower sense, certainly not goody-goody; though a vast mass of the material above mentioned is in fact moral to a very high degree. Forests, emperors, princes, fairies—all the usual fairy-tale machinery except wicked stepmothers

should be employed. We need not trouble about keeping to "fact."

. . . . . .

But should the Bible be taught at this early stage? I doubt whether the British nation will agree with the Zillerian proposal, to exclude the sacred volume from the first two years of school life. The Zillerians, albeit devout Lutherans, had, as we have seen, their reasons for the exclusion. Now, provided commonsense and the rudiments of psychological thought are employed, I see no great objection and some advantages in teaching certain parts of the Bible even to infants. Several of the parables are easily understandable.

"The Old Testament?" Well, among infants, if anywhere, certain of the Genesis stories could be narrated *in Mr. Adler's way* (see p. 111), that is, freely idealised. Adam and Eve may appear as boy and girl, Jehovah as their earthly father, and so on. There is no harm in this. These stories will remain on the children's minds in after years with a subtle suggestion of mystic far-awayness. This is just what we want. The stories are clearly unhistorical, as is obvious even to an orthodox person by the Bunyan-like mention of a "tree of knowledge of good and evil." If, then, we can tell various Old Testament stories in this fashion and use them to kindle the imagination and to bring forth (to an extent) the simple moral judgment, we are surely on the right track. The simple rule for infant-school moral instruction is thus:—

Do not trouble about forming very definite thought-circles or even moral judgments in your pupils' minds, but give them plenty of imagination material.

A few lessons may also be given on the lines of Miss Lois Bates' book, *Story lessons on Character-building (Morals) and Manners*. But I fancy that lessons of this kind will come better at the next stage.

STAGE II. *Psychological principle to be kept in view: That the special moral interests of children at this stage do and ought to centre round duties within the family circle.*

The chief of such duties are those of obedience

to parents, and consideration towards brothers and sisters. The teaching of juvenile "manners" is also necessary.

Keeping this principle in view, and keeping also before us that there is a present-day demand for biblical teaching, and that (Chap. XXI.) there are good reasons for assenting to this demand, we begin reading through the Old Testament with the object of finding some material specially suitable for children who have arrived at the present stage.

Mr. Adler speaks in high terms of the Adam and Eve, and the Cain and Abel stories. Indeed, the first of these well enforces the lesson of obedience, and the second that of brotherliness. But be it observed that Mr. Adler's approval rests upon the condition that these stories be treated with very great freedom (see p. 111)—greater freedom than would be permitted in most of our schools. Moreover, our present aim is not to pick out a few isolated stories, but to find a whole narrative rich in moral suggestiveness and suitable to form the basis for a year's work.

We come at last to the splendid Joseph narrative. Probably little that precedes it, and certainly nothing that immediately follows it, is of much value for the present purpose. The Jacob and Esau incident is no doubt instructive, and may well be treated as a sort of preface to the Joseph narrative.

For this stage, then, our central material is

(1) *The Life of Joseph.*

We must also give other definite lessons on

(2) "*Manners and Morals*"; for, though the suggested narrative is very rich, there are a good many matters of importance for children which it does not touch, and which need special treatment—carelessness, greediness, etc. Doubtless a skilful teacher can bring even these into connection with the Joseph story ("Was Joseph careless?" etc.), but such a procedure is a little far-fetched.

Is there any necessity for "secular" history at this stage? Possibly not. If we teach the above material *well* we shall do enough. However, there is a serious difficulty here which I point out, though without solving. Should not the teaching of geography, etc., "begin at home"? If so, ought we not to exclude the Bible (with its eastern

environment) till a late stage? Will our educators kindly answer? For my own part I see a difficulty in reconciling the early teaching of the Bible with Pestalozzian principles.

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Here follow some suggestions for the treatment of the proposed material.

The main interest must centre round the biography of Joseph. But from this centre will radiate several lines of thought—historical, geographical, archæological, and literary. The children are young, and we cannot expect very thorough study along any of these lines; but to ignore these latter, and to keep scrupulously to the biographical kernel, would be to neglect priceless opportunities of arousing interest.

The treatment must fall under three heads—(A) moral (or "religious"); (B) historical, geographical, archæological; (C) literary.

(A) *Moral.*—The following points are taken from Mr. Adler's suggestive book, and I venture to include some of his suggestions relative to the pre-Joseph incidents.—Jacob, the sly trickster, cannot be held up to the admiration of children; but the Bible gives the right clue to our treatment of him; he pays the penalty of his wrong-doing. His is a story of penitential discipline.—Omit the duplicity of Rachel for the same reason that we exclude malicious stepmothers, etc., from our fairy tales.—Esau's tender attachment to his father is shown by his going out hunting to supply a special delicacy for his father's table: lesson, show attentions, however slight, to parents.—Jacob's deceit of his father, followed by himself being deceived by Laban, and later on by his sons; thus he learns the pain and disappointment resulting from such conduct.—Esau's magnanimity towards Jacob: lesson, forgiveness.—Joseph's tale-bearing and conceit, encouraged by Jacob's partiality; note that Joseph had genuine ability; people like him are frequently disagreeable when young, for their consciousness of great powers is not yet united to actual performances; hence they are not pleasant companions: lesson, avoid arrogance if you have ability; avoid jealousy if you have none; think twice before you "tell tales."—Reuben's moral cowardice leads to a series of disasters:

lesson, make a firm stand if possible.— Jacob's sorrow for Joseph; note the poetic justice, Jacob had deceived Isaac by means of a kid, now *he* is deceived by the blood of a kid.—Potiphar's wife; it is only necessary to say here that the wife conspired against her husband. The Talmud adds a pretty incident; at the moment of temptation Joseph sees the face of his father.—Joseph in prison; but the light of a superior mind cannot be hidden.—Affliction chastens; the character of the brothers has improved; they have a lurking sense of guilt: see how Judah pledges himself for Benjamin; the stratagem of the cup tests their feelings; they might have escaped by throwing the blame on Benjamin; instead of that they are willing to sacrifice everything to save him. Thus Jacob and the brothers have all been developed by adversity into true men.—Note the trouble which fell on them all owing to Joseph's conceit and his brothers' envy; Joseph is sold into slavery, his father is plunged in gloom, the brothers nearly become murderers. The servitude of Joseph destroys his conceit and develops his nobler nature: industry, fidelity, and sagacity raise him to high power. The sight of their father's constant affliction has mellowed the hearts of the brothers.

. . . . . .

The above are Mr. Adler's suggestions. Here follow a few points from the work of the Herbartian educationist, Dr. Staude, *Präparationen zu den biblischen Geschichten des Alten und Neuen Testaments*, a work extensively used in continental schools and here quoted to illustrate German views of how the Joseph story should be treated.

Joseph's dream. Have you ever dreamt? What? What do you think about it? Most dreams have no significance, but from some we can discover what the man thinks about at day-time.—(Examples.) . . . . If we were to look into Joseph's heart, what should we find there? He would be thinking "I should like to become great and powerful, richer and more influential than my brothers, nay, even than my parents, for I am really better and more clever than they; how fine it would be if all of them whom I now have to obey, were to have to bow before me as before a king!" In Joseph's dream we see how conceited and proud

he was. It was also foolish and rash of Joseph to tell his dream to his brothers, whose envy he knew.

Tell me what you are pleased with in this story? The brothers have really nothing definite to bring forward except the tale-bearing of Joseph and the favouritism of Jacob. Think over these. Are you pleased when fellow pupils or brothers tell about every trifle? What is the cause of their doing so? They wish to be praised, for they will appear better than the others and unable to put up with anything wicked; or perhaps they are glad when others are punished. Therefore, tale-bearing is wrong. But is it always wrong to give information about wicked things?

. . . . . .

Clearly there is, at this rate, a good deal to be got out of the narrative. Staude, with genuine German thoroughness, works out nearly fifty quarto pages of matter such as the above, dealing entirely with the *moral* aspects of the narrative. There is nothing specially original in his treatment, the only feature which attracts our attention is its thoroughness. British teachers can do as well if they try.

The teacher of the class should draw out, or obtain from writers on ethical instruction, a complete scheme of such duties as concern children of the age in question, *i.e.*, seven or eight years. These duties should be divided and subdivided, after the manner indicated by Mr. Gould (see pp. 103-5 of this book). The teacher's work is then to discover how many of these duties are dealt with in our narrative, and he will find that a very considerable number of them fall in quite naturally. Others can, without much straining, be connected with the story; or when this is difficult or impossible, may be treated more or less independently. Illustrations may be drawn from various sources. Of course the *chief* duties at this stage are obedience and consideration towards parents, kindness towards brothers and sisters, moral courage (Reuben!) and industry. Doubtless there are plenty of others. The rights and wrongs of "tale-bearing" can be discussed (see Staude's treatment, above) also possibly courtesy to foreigners, etc., a duty which schoolboys are slow to learn. The rights and wrongs of slavery demand a similar treatment.

The Joseph story is the "central matter" at this stage.

As "other matter" I put "manners," such manners of course as are necessary for young children at the age of our present pupils. By "manners" I mean such little duties of life as "tidiness." Call them "morals," if you will. Miss Bates' little book[1] will here be useful to teachers.

(B) *Historical, geographical, and archæological.* To treat the Joseph story apart from the valuable contributions which Egyptologists have made to our knowledge of the history of the Nile valley, would be uneducational in the highest degree. Of course we are dealing with young children and cannot expatiate far. But we must not omit to use the splendid opportunities opened up for us.

Give some account of the Egyptians, their pyramids (already long erected when Joseph came to Egypt), the sphinx, the process of embalming the dead ("mummies"), and so forth. Details such as these are within the comprehension of all children outside the cradle.

The behaviour of the Nile and the dependence of the country upon it. A low Nile means famine. The monuments record famines owing to this cause, and one of them lasted seven years; some people regard this as the one with which Joseph was concerned. Map of Egypt. What other countries lie near? Contemporaneous civilisation of Babylon, etc. What about England, *then*? The position of Palestine, midway between Mesopotamia and Egypt, is a factor of vital significance. Traders, armies, etc., passed through the country.

Give some account of the Hyksos invasion and dynasties. Joseph's rise to power becomes explicable when we remember that the ruling caste were Asiatics. Similarly the subsequent change of front towards the Israelites is explained by the fact that the Hyksos had been replaced by native rulers (fifteenth to seventeenth dynasties were Hyksos; eighteenth, nineteenth, etc., were native). Evidence of the monuments. There are plenty of books, large and small, dealing with ancient Egypt, and new discoveries are daily being made.

Some interesting references to ancient Egyptian customs

[1] *Story Lessons on Character-building* (*Morals*) *and Manners.* (Longmans.)

are found in Genesis xliii. 32, xliv. 5, l. 2, and l. 26. The teacher should enlarge upon the matters thus suggested.

One useful book, quite orthodox and "safe" is *The Life and times of Joseph in the light of Egyptian lore*, by the Rev. H. G. Tomkins. (Religious Tract Society.)

(C) *Literary*.—Is it possible to make *young* children (indeed *any* children) understand the complex origin of the book of Genesis? Can the "higher criticism" be recognised in schools?

I say it ought to be and can be, even with young children. The desire should be to create a free, elastic, intelligent way of looking at the Bible and some sense of the literary problems involved in its study. Of course our central aim is moral (or "religious," call it what you will), but we must lose no opportunities of other kinds. *Hence even though the suggestions I make on this matter may prove unacceptable, the principle which underlies them should be recognised.*

The first essential is to impress upon the pupils that many of the biblical narratives were written long after the events they are intended to chronicle; this will save us from many difficult situations. Most "higher critics" assign the J and E narratives of the Hexateuch to a period subsequent to the division of the kingdom, and the final reaction to a still later date. But even though, as Sayce and others seem to contend, we may in parts have almost contemporary matter, yet it will be safer, as a rule, to lay stress upon the late date. Assume that true stories came down, but that these were modified in the course of time.

Again, as bearing on this, point out the existence of the "historical novel" in Egypt. What more likely than that the history of Joseph were made the basis for a superstructure of fiction;[1] Scott and Ainsworth have done this with British history.

[1] But I have a vast amount of belief in the historicity of Joseph, whatever the extreme critics and the mythology men may say. The mass of detail in the narrative, its naturalness, its vividness, the comparative absence of anything of an extravagant nature make me conservative here. I care not whether Joseph was in part a solar hero and his dreams indicative of this. The dreams may well have been late solar additions to explain undoubted facts, viz., the removal of Joseph to Egypt. However, I am here beyond my region. The story has immense value, that is my point.

I venture to give a specimen lesson intended to show how, on my view, the double Joseph narrative may be so treated as to arouse an intelligent interest in the literary structure of Genesis. I do not see how a teacher can, in treating of Genesis xxxvii., with its oscillations from Ishmaelites to Midianites avoid touching upon the doubleness of the story. Moreover, I believe that a new element of *interest*, because of speculation, can be added to the study (*even with young children*) by bringing out clearly this fact.

Point out that the substance of the stories is the same; Joseph arouses jealousy; the brothers plan his death; one (or more) of the brothers takes pity on him; he gets somehow into the company of merchants travelling to Egypt. But in details the stories differ. Point out how *modern* narrators (even war correspondents) cannot avoid differences of this kind. In the present case there may have been several stories floating about as to how Joseph got into the hands of the merchants. A judicious treatment of the problem *for children* may be the following: Joseph was probably put into the pit to die, and the Midianites took him out; but Joseph would not like to tell this shocking story about his brothers. "But how did you get into the hands of the merchants? Why did not your brothers protect you?" Then the story of the brothers' jealousy would come out, and people would think "His brothers sold him to the merchants." Thus two stories would exist. Teachers must treat biblical narratives freely, and draw largely on the imagination.

Of course minute details will be avoided, but I believe that the *fact* of the existence of a double narrative will *add* to rather than subtract from the child's liking for the story. "Which story do you like best?" "I wonder which is the true one?" "I hope he was not really put into the pit." My own conviction is that we have here golden opportunities, and a mine of riches too long neglected.

Specimen lesson[1] *suggesting the mode of treatment of the*

[1] I do not specifically suggest the following detailed treatment for very young children. With a class of boys in their teens or even somewhat younger, I would not hesitate to adopt such a plan, but at "Stage II." it is possibly too detailed. Still, it will serve to stimulate thought among teachers and educa-

double Joseph narrative (E and J) contained in Genesis xxxvii. [*Possibly two lessons may be necessary.*]

Joseph carried to Egypt.

Previous lesson.—A whole lesson may have been devoted to the question of the causes of the jealousy felt by Joseph's brothers towards himself.

Then we learn of the brothers keeping their sheep at Shechem, and of Jacob sending Joseph to report upon them. Joseph goes, but never returns! The brothers come back with Joseph's coat covered with blood, and declare that they have found it, Jacob recognises the coat and says, "Joseph is without doubt torn to pieces." Anguish of Jacob. Draw the lesson: "How our parents love us!" But what can have happened to Joseph? What sort of wild beast really has slain him? We will see in our next lesson.

Lesson proper.—"So we have to find out what really happened to Joseph after he left Hebron. I will read it to you." [Teacher now reads with emphasis and dramatic energy, throwing an exaggerated force into the narrative. Children may follow the narrative in their Bibles or not, as the teacher prefers—probably *not*.]

Verse [17]. And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hands, and said, Let us

Point out Dothan on map.

Whowas the ringleader, I wonder?

The eldest brother to the rescue!

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tionists. In a hundred years' time the procedure will probably be regarded as commonplace rather than horrifying. The bare suggestion of using the results of "criticism" is now almost new. Possibly I am going too far. But see the remarks of sundry reverend gentlemen, pp. 184-6.

not take his life. And Reuben said unto them, Shed no blood, cast him into this pit that is in the wilderness, but lay no hand upon him; that he might deliver him out of their hands, to restore him to his father.

What a pity he did not speak more firmly and shame them out of their purpose! But perhaps he saw that their minds were made up, and he could only persuade them to let Joseph *starve* in the pit; in this way they would be free from actual shedding of blood. But would they not be really as guilty as ever?

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren hearkened unto him. And there passed by Midianites merchantmen; and they drew and lifted up Joseph

Perhaps at first they thought that there was water in the pit, and that Joseph would be drowned; Reuben knew better, and perhaps they all soon found out that Joseph was safe enough. Only starvation!

Map—Gilead.

Short account of the nature of balm, myrrh, camels, etc. Why going to *Egypt*? Great commercial country.

Judah to the rescue now!

But they had not *slain* him, properly speaking.

Whatever have the Midianites to do with the Ishmaelites?

Who lifted Joseph? The Midianites? Yes, surely! But no; was it not the *brothers* of Joseph who were intending to lift him up and sell him to the Ishmaelites? But if so, what are the Midianites mentioned for? This is very strange. [The teacher may read the last few verses again very carefully.] Well, let us go on.

and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

Who brought Joseph to Egypt? The Ishmaelites, surely.

Verse 36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

What? Midianites sold him? This is very strange!

Chap. xxxix. 1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, the captain of the guard, bought him of the hands of the Ishmaelites, which had brought him down thither.

Ishmaelites again! Whatever does this mean? I wonder who it was that really lifted Joseph out of the pit? Suppose it was the Midianites, what would they do with him? They would go and sell him in Egypt probably. They wouldn't know who Joseph was or how he got into the pit. I wonder if that was what really happened? But then what had the Ishmaelites to do with it?

Now the teacher can explain that we are not quite certain what really happened to Joseph. Somehow he was taken to Egypt, and we know also that his brothers were unkind to him. But all sorts of stories came to be told about him; and, the person who wrote Genesis had two of these stories before him, and as he wished to tell the truth, he thought it best to join the two stories together.

Here are the two stories. Which do you like best?

FIRST STORY.

Verse 18. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. 21 And Reuben heard it, and delivered him out of their hands; and said, Let us not take his life. 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. 26 And Judah said un-

SECOND STORY.

19 And they said one to another, Behold, this dreamer cometh. 20 Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. 22 And Reuben said unto them, Shed no blood, cast him into this pit that is in the wilderness, but lay no hand upon him; that he might deliver him out of their hands, to restore him to his father. 23 And it came to pass, when

to his brethren, What profit is it if we slay our brother, and conceal his blood? [27] Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. [28] . . . and sold Joseph to the Ishmeelites for twenty pieces of silver. . . . [31] And they took Joseph's coat, and killed a he goat, and dipped the coat in the blood; [32] And they sent the coat of many colours, and they brought it to their father; etc., etc.

Chap. xxxix. [1] And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down hither.

Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; [24] And they took him, and cast him into the pit: and the pit was empty, there was no water in it. [28] And there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit; . . . and they brought Joseph into Egypt. [29] And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. [30] And he returned unto his brethren, and said, The child is not; and I, whither shall I go? [36] And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

If these two narratives appear side by side on the blackboard, each can be read continuously, and the children will be able to recognise the chief points in each. The *pit* only figures in the second story. But Reuben figures in both; Judah only in one.

Which story do you like best? Probably the children will prefer the *pit* story as more dramatic.

How is it there are two stories? Well, perhaps for one reason, because the whole thing was so disgraceful that the wicked brothers never liked to tell the exact events, and Joseph, of course, was too noble to tell about them. Why, if any of you were up to some mischievous trick, how difficult it would be to get the truth out of you!

But see how cleverly the writer has fitted the two stories together! He wanted to tell the truth as much as possible, and so he joined the two stories up!

STAGE III. *Psychological principle to be kept in view: That the child's moral duties and moral horizon are now widening in scope.*

As suitable material for this stage I recommend.

(1) *The life of David*
(2) *The history of Alfred the Great*
} with extensions in each direction so far as advisable.

(3) "*Manners and Morals*" more or less connected with the above stories, but in a measure supplementary to them.

"An incomprehensible selection," say you. Let us see!

There will be little need for me to point out in great detail the capacities of the David story.

But *Alfred*! Is it not desecration to bring Alfred on the scene by the side of David? Not a bit! Alfred's character was at least as high as that of David, his life almost equally dramatic and almost equally full of moral instruction and inspiration. *There is much appropriateness in treating the two lives in close connection.* It is a recognised principle of education that we should make historical comparisons. Now there is much similarity between David and Alfred. Each is a nation's national hero. Each was a king. Each was good and great. Each had long struggles. Each was a fugitive and exile. Each had an important place, real or supposed, in literature. Each was a "harpist." Each died at the height of his power. Each ruled over a kingdom about as large as Wales, but with dependencies several times as extensive. Each handed on the kingdom to his son.

Hence it is a most obvious thing to teach the history of Alfred in close connection with that of David. No one, but a bigot, can deny that priceless lessons are suggested by the life of our great king, and that his life was "sacred" in the only true sense.

I suggest, therefore, that after David has been studied in some such manner as is suggested below the life of Alfred be taken up. This will be the best possible introduction to English history, and will also constitute *Gesinnungs-unterricht* of high value. In every way such a course of study will be superior to the common practice

of "teaching" a series of detached stories about King W and the cakes, King X and his flatterers, Queen Y and her favourite, and General Z and his victories.

David.

Preliminary lessons.—The gap between Joseph and David must be bridged over by a few lessons—a *very* few. The Moses story is virtually useless for school purposes, though few syllabus-makers have yet discovered the fact. Only the story of the finding of Moses, and his courtesy to the Midianite ladies have any special appropriateness. The latter incident is a useful peg for further lessons on "manners." The plagues and wanderings are out of the question.[1] The story of the spies is picturesque and may be made use of. The Joshua and Judges period should be passed over very lightly. On the whole not more than three or four lessons would be necessary to bridge the gap between Joseph and David. Something should be said as to the state of the great empires (Egypt, Assyria, etc.); their quiescence explains, to some extent, the rise of Israel.

The value of the young Samuel incident has been over-

[1] Dr. Adler (p. 136) rightly holds that the character of Moses is too great for the appreciation of children. "It is an error though unfortunately a common one, to attempt to use the grand career of a reformer and liberator as a text for the moral edification of the very young. . . . Few of those who have been compelled to study the life of Moses in their childhood have ever succeeded in conquering this repugnance, or have drawn from it, even in later life, the inspiration and instruction which it might otherwise have afforded them." Miss Bramston (p. 44 *et. seq.*) treats the whole Exodus story wisely, and shows, as usual, a good acquaintance with all the points involved. She rejects the historicity of the plagues as such, though claiming that they may have had some basis in fact. Similarly with other difficulties. She is also skilful in extracting such moral lessons as can be extorted from the story. But every one who considers the question must see that the narrative is on the whole perhaps the most unsuitable one for children in the whole Bible. Even an orthodox Lutheran like Dr. Staude (*Präparationen zu den biblischen Geschichten*, p. 166) passes over the plagues very lightly.

rated. Eli's weak-minded treatment of his sons is instructive, but not for children. The early history of Saul is interesting, but has no special value except as an introduction to Davidic history.

David.—(A) The following in systematic form are the chief matters of *moral* interest to be dealt with in treating the Davidic story.

Magnanimity. This splendid virtue is richly represented in the narrative. Magnanimity of David to Saul, of Jonathan to David, of David towards his followers, "Ittai the Gittite," etc., also towards the cursing Shimei.

Jealousy, in contrast to magnanimity, is seen in Saul's conduct to David.

Friendship. Here the story of David and Jonathan is of surpassing value.

The evils of revenge and bloodshed. David and Abigail (1 Sam. xxv. 32-3), Abner and Joab (2 Sam. ii. 26, "Shall the sword devour for ever? Knowest thou not that it will be bitterness in the latter end." Compare Milton: "What can war but endless war still breed?"

Folly of rash promises (1 Sam. xiv.).

Filial piety and parental love. Absalom and David. "Deal tenderly."

Fidelity and loyalty. David's followers ("Ittai the Gittite," etc. "Thou art worth ten thousand of us"). Contrast it with Joab's more ferocious and unscrupulous fidelity.

Politeness, consideration, delicacy of feeling. "The Cushite" (2 Sam. xviii. 31-2). David and his followers (2 Sam. xxiii. 17).

NOTE.—Here I may mention that Professor Cheyne's *Aids to the Devout Study of Criticism* deals with David and the Psalms, and is of much suggestiveness.

(B) *Historical, geographical, and archæological.*—The interest of the central Davidic narrative is so great that extraneous matter need occupy but a comparatively small place in the course of lessons. Still it should not be neglected. David's relations with Tyre suggest some discussion of the Phœnicians, their colonies (Carthage, etc.), and even their intercourse with Britain. This latter point may serve as a starting-point for a brief sketch of the early

history of Britain, and thus as an introduction to the history of Alfred (see below).

Take a "bird's eye view" of the nations of the world. Greece, with the Trojan war over; Egypt (comparatively quiescent; relations to Israel in Solomon's period); Assyria, Babylonia, etc.

There seem some reasons for believing that the Philistines were partly Greek in race; assuming this, we have an interesting point of contact of which the teacher can take advantage.

Geography and productions of Canaan. Pictures.

(C) *Literary.* In connection with David some attention should be given to Hebrew poetry. Its differences from British poetry should be pointed out (parallelism, absence of rhyme, etc.). Two or three psalms, suitably selected and such as are possibly Davidic, should be learnt. The headings to the psalms are, of course, no guidance as to authorship; but where there is no manifest absurdity in them they may perhaps be made use of. "This psalm *may* be by David though we cannot be quite certain. Let us learn it."

Alfred the Great.

Here come a few hints as to the possible treatment of the story of Alfred

(A) *Moral aspects:—*

Alfred's love of learning. Asser's story of how Alfred learnt to read (true?). How Alfred is said to have taught Denewulf; Alfred's zeal; literary works. Interest in science, etc. Openness to all ideas.

Patience under his painful bodily affliction. Fidelity towards his elder brothers, though they were probably less able than himself. No jealousy.

Perseverance under overwhelming troubles. Economy of time. Clever inventions (horn lantern, candle-clock). Perseverance even against the opposition of his nobles, etc.

Leniency and fidelity even towards his foes. But no trace of cowardice and remissness. How he allowed the tributary states to keep their laws and rulers though subject to himself. Wars of *defence.* Alfred's greatness was shown

in his restraint and in his refusal to attempt the impossible.

Justice dispensed. Complete nobility of Alfred's character.

(B) *Historical, geographical*, etc. Map of Anglo-Saxon England. Forests, marshes, etc. Contrast between England then and England now. Alfred's battles and neighbours. Countries brought into relation with Alfred. White Sea. India (Alfred's mission). Christians in India!

(C) *Literary.* Comparatively little literary matter is possible in this connection. But some of Alfred's own historical and biographical statements should be read in modern English. A few sentences in Anglo-Saxon may also be shown, and thus the difference between Old and Modern English be revealed. The "Lord's Prayer" may be used for this purpose.

Correlation with the David material. Bring out points of resemblance between the very similar histories of David and Alfred (exile, etc.). Compare their characters.

STAGE IV. *Psychological principle to be kept in view: That the child has now arrived at an age when wider duties than those of family, brotherhood, courtesy, etc., may be taught, and when some knowledge of* national *affairs and* national *duties may be imparted.*

For this school stage I select the following material:—

(1) *The prophetical period* (some portion or portions, suitably selected).

(2) *History of England* (down to 1660?), with especial reference to biographical and literary matter.

(3) *Definite lessons on such duties of citizenship as can well be treated, and also on other common duties of life.* Many of these will be suggested by (1) and (2), others will not.

At this fourth stage (which may last for one, two, or more years according to convenience) the child has now arrived. And for this stage the biblical matter above selected is demostrably good. The need for teaching "patriotism" has been recently emphasised.[1] But the

[1] Pp. 92–5.

movement is taking the reprehensible form of an advocacy of "battle-histories"—a form opposed by Locke, Arnold, Spencer, and every other writer on education. If one thing has been unanimously condemned, it is the predominance of battles in history-books. Drum-and-trumpet history is absolutely the lowest and most vulgar kind.

Yes, let us teach patriotism, but let us teach it by means of its highest, and not its lowest, types.

"The Jews were a race who, although for the greater part of their history without a fatherland, have contributed more brilliantly than perhaps any other to the literature of patriotism, and that simply because, as Isaiah illustrates, patriotism was to their prophets identical with religious privilege and responsibilities."[1] Amid the mass of matter thus presented, the great difficulty is selection.

In truth, the difficulty is great because it has never yet been faced. But so rich is the prophetic literature in moral power and culture power that the bounden duty of educationists is to make use of it.

Let the teacher saturate his mind with the leading facts about the Assyrians, Babylonians, and Egyptians. Material is easily accessible. Among other sources, one ought specially to mention (because of its splendid pictures) the British Museum Catalogue. Then let us proceed:—

The Assyrians—cruel as the grave and apparently irresistible; utterly unscrupulous; they who flay alive or burn alive the monarchs who resist or revolt; they who seem devoid of all the finer moral traits[2]—this scourge of Asia is coming nearer! Terror seizes the kingdoms of Israel and Judah. Petty alliances are formed. Egypt offers aid. Shall we submit or resist?

But yet all the time luxury, drunkenness, land grabbing, sale of justice, prevail in the two Hebrew kingdoms. The prophets denounce the evil around them; they see in the advancing Assyrian the vengeance of Yahweh.

It is absolutely impossible to treat the history of Israel

[1] G. A. Smith: *Isaiah*, vol. i., p. 37.

[2] Esarhaddon seems to have been an exception to the general rule. He released Manasseh from captivity; and afterwards voluntarily resigned his throne to his son Asshur-bani-pal. Such traits were rare in the Assyrian emperors.

and Judah apart from the politics of Western Asia. Palestine was the pivot on which the world then turned—the bone of contention between Egypt and Assyria (or Babylonia). It was the battle-ground of the opposing powers. All this is specially obvious from the pages of Isaiah, and yet Isaiah, the greatest man and statesman between the Nile and the Euphrates, is a character *practically unknown to English people!* The almost infinite capacities of the prophetic period and the prophetic literature for *school instruction of the very highest order* seem never to have crossed the minds of managers and teachers—probably because of the neglect of these matters by *their* teachers.

I suggest several possible courses of study, and proceed to give a few detailed suggestions.

(1) One course might have *Amos* as centre, and extend from the first brush with the Assyrians to the fall of the kingdom of Samaria.

(2) Another might have the invasion of Sennacherib as centre and Isaiah as the great personality. It might also point forwards to the fall of Nineveh.

(3) A third might centre round the intensely interesting life of Jeremiah.

(4) A fourth might be devoted (as Matthew Arnold suggested) to the dazzling prophecies of the "second Isaiah."

The Amos Course.

(1) *Preliminary.* Briefly connect up with history of David—Map of Western Asia—Assyria, Egypt—Look at Palestine, just between!—Contact with Egypt (1 Kings xiv. and 2 Chron. xiv.)—Ahab, an able King, successful against Syria (1 Kings xx.)—Alliance with Phœnicia (1 Kings xvi. 31)—Wealth (1 Kings xxii. 39)—Revolt of Moab—*The Moabite Stone* (every teacher should know about this)—Battle of Karkara, details given by Shalmaneser; Ahab had supplied the alliance with two thousand chariots and ten thousand men; *First contact of Israel with Assyria*—Elijah[1]—Decline of Israel after Ahab—Jehu's

[1] There is no object to be gained by entering minutely into the Elijah story. "It is difficult to treat it as pure history."—Miss Bramston: *Dawn of Revelation.*

tribute to the great King as shown on the *Black Obelisk* (now in British Museum; fine photograph in guide-book)—These kings were no "myths"—Revival under Jehoash—Syria weakened—Brilliant reign of Jeroboam II. —Prophets Jonah, Amos, Hosea.

(2) *Course of Lessons proper.* Read 2 Kings xiv. 23-9—Map—Brilliant reign of Jeroboam II.—Why?—Assyria engaged elsewhere—Jonah—The book of Jonah came *later*—Object of it? To teach cosmopolitanism—Allegorical.

Luxury of Jeroboam's reign—Injustice—Lying—Dishonesty—Drunkenness—Formalism—How do we know all this? From *Kings*?—No. From *Chronicles*?—No. From Amos and Hosea—Let us learn a little about them!

Almost the whole of the book of Amos can be made interesting if the teacher be well read. Social conditions (ii. 8, 13; iii. 12–15; iv. 1, 4; v. 11–12, 21; vi. 4). But vengeance will come! (i. 3–ii. 16; v. 3, 27; vi. 14).

Simultaneous reading will be found a satisfactory mode of familiarising the ears with the poetry of Amos. This poetry is highly regular in form (see i.–ii. with its recurrent formula), and also highly dramatic (iii. 1–8) with many a fine climax (*e.g.*, v. 21-24, "But let judgment roll down as waters, and righteousness as a mighty stream"). There is no need for everything in the prophecy to be understood. But let the class *feel* its rush and rhythm.

(3) *Conclusion of the Course.* A few selections from Hosea i.–iii.—I wonder if Amos and Hosea ever met!—Decline of the Northern Kingdom—Anarchy; "all their kings are fallen" (Hosea vii. 7)—Shall we lean to Egypt or to Assyria? (Hosea xii. 1; viii. 9)—Tribute to Tiglath-pileser (2 King xv. 19)—Cuneiform inscriptions confirm—Conspiracy of Pekah—Alliance of Israel and Syria against Judah (2 Kings xv. 37; Isaiah vii. 1)—Isaiah as the rising statesman of Judah—Invasion of Tiglath-pileser—Death of Pekah—Inscriptions again!—Intrigues with Egypt—Warning of Isaiah (xxviii.), quoted centuries later by Cromwell before Dunbar—Fall of Samaria—Sargon's own words: "The city of Samaria I besieged and took; 27,280 of its inhabitants I carried away," etc.

I cannot conceive of any material more truly "educative"

than the above. How many lines of thought it opens up! How essentially modern are the problems it deals with! How rich as moral material and imagination material!

The Isaiah Course:—

(1) *Preliminary.* Social conditions of Judah—Bribery, luxury, land grabbing, drunkenness—The Assyrian terror—Cruelty of this nation (see above)—Coming nearer!—Homage to Tiglath-pileser 740 B.C.—Rise of Isaiah as prophet of social reform and national sanity—Early prophecies (chap. ii.–v.).

Contemporary weakness of Israel after death of Jeroboam II. (see above)—Alliance of Syria and Israel against Judah—Panic—Appeal to Assyria—Isaiah's protest (chap. vi.–ix.)—Homage—Assyrian records.

Egypt, watchful and jealous!

Fall of Samaria 722 B.C. (see Isaiah xxviii. 1–7)—Sargon defeats Egypt at Raphia in the south of Palestine—Rivalry of Egypt and Assyria.

(2) *Course of Lessons proper.* Accession of Hezekiah—Vassal to Assyria—Accession of Sennacherib—"A universal explosion"; revolt of Babylon, Judah, etc.—Intrigues of the Jews with Egypt while Sennacherib is busy with Babylon—Isaiah xxx. 1–5 Egypt was "a mighty promiser," but, as Isaiah saw, was divided against herself; "Egypt helpeth in vain and to no purpose; therefore have I called her Blusterer-that-sitteth-still" (Isaiah xxx. 7). Far better is a quiet policy. "In returning and rest shall ye be saved; in quietness and confidence shall be your strength" (xxx. 15).

Sennacherib's invasion 701 B.C.—Isaiah i. and xxii.—Reign of Terror; the event so long dreaded is here at last!—Burning cities—Jersualem being fortified!—Fugitives—Chap. xxii. is a "pit of blackness" and represents (G. A. Smith) Judah "at the lowest ebb."

The actual events—Capture by Sennacherib of the coast towns—Seige of Ekron—Approach of an Egyptian relieving army—Defeat of the latter at Eltekeh near Ekron[1]—Corps sent to invest Jersualem; "I shut up

[1] There seems some doubt as to the actual outcome of this battle, as indeed that of Karkara.

Hezekiah inside Jerusalem, his royal city"—Formalistic worship but no real manliness (Isaiah i. 11–15)—Let us hope in the Egyptians!—But that hope is dashed to the ground—Debauchery of despair; "let us eat and drink, for to-morrow we die" (Isaiah xxii. 13).

Hezekiah sends to Sennacherib at Lachish and offers tribute (2 Kings xviii. 13–16)—Isaiah had probably counselled submission to the inevitable—Confidence revives—Sennacherib breaks faith, and again orders surrender of city—Isaiah now inspires resistance, where formerly submission, for he has now a just cause—"In all the literature of patriotism there are no finer odes than those which it owes to him" (G. A. Smith)—Insolence and adroitness of the Rabshakeh who tries to seduce the people (Isaiah xxxvi.)—Isaiah counsels confidence (xxxiii.)—His prophecies take a defiant tone; "Woe to thee that spoilest and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee"—The ambassadors have returned with the news of Sennacherib's perfidy; "The ambassadors of peace weep bitterly . . . he hath broken the covenant, he regardeth not man"—chap. xxxiii. was written "part perhaps on the eve of the deliverance, part immediately after morning broke upon the vanished host."

The deliverance—Three independent records, that of Sennacherib himself (who never claims to have taken Jerusalem, and who evidently returned suddenly to his capital); that of Herodotus who narrates an Egyptian story concerning field-mice which destroyed the bowstrings, etc., of the Assyrians at Pelusium; thirdly, that of the Jews, who attributed their relief to the "angel of Yahweh." The Serbonian bog, near Pelusium, was notorious for its unhealthiness, and several armies have suffered from pestilence in its neighbourhood—that of Sennacherib, that of the Persians several centuries later, that of Justinian, and still later that of the Crusaders.

Joy of the Hebrews—Composition of Psalms xlvi. and lxxvi. (?) Did Isaiah compose xlvi.?

(3) *Conclusion of the Course.* Trace rapidly the succeeding events: Prophecy of Nahum (a century later) dealing with the imminent fall of Nineveh—Assyrian sculptures

illustrating lion-hunts, etc.[1] Why did Assyria fall? She was merely an empire of brute force—perhaps the most brutal empire that has ever arisen. Compare Napoleon.

Here we have genuine history dealing with Assyria, Egypt, and the neighbouring nations; geography; poetry; above all, biographical and moral matter of first-class quality. Isaiah is, perhaps, the finest of all exemplifications of patriotism. He was no Jingo; for the greater part of his life he counselled peace and submission combined with moral and social reform. But when the foreign tyrant broke treaty, Isaiah was the inspirer of resistance. The whole story is matchless; yet, owing to the deficient knowledge of teachers, the muddled arrangement of the book of Isaiah, and the apathy with which "religious instruction" is viewed, our schools rarely do the subject even the faintest justice.

. . . . . .

With the two other portions of *Gesinnungs-unterricht* for this stage I have no space to deal. But enough has been said to indicate the mode of treatment.

STAGE V. (or Stage VI., VII., etc., according to time at disposal).—*Psychological principle to be kept in view: That the children can now be led to adopt a more subjective point of view, as well as to receive fuller instruction in the objective duties of life.*

I approach this last stage with fear and trembling. The life of Christ is a subject on which men differ fundamentally. Protestant, Catholic, the liberal theologian, the Agnostic have here but little common ground. No scheme will suit all parties. Agnostics may even object to *any* teaching of the life of Christ. But agnostic objections can be easily met. Every educated person must know the

[1] In the British Museum Catalogue is a representation of one Sennacherib's sculptures dealing with the seige of Lachish. Any teacher who knows his business will make use of auxiliaries of this kind. If he is in London he will call the attention of his pupils to the existence of such things at the museum Above all, he will know such books as Professor G. A. Smith's work on Isaiah.

ideas and narratives at the basis of popular religion, even supposing that those ideas and narratives were utterly false.

Assuming, then, that in some form or other the majestic figure of the Nazarene should be presented to the minds of our pupils; assuming, too, that the present-day slovenly treatment is no longer endurable; on what lines are we to proceed?

I venture on a few tentative remarks and suggestions.

(1) Hardly any one seems to have thought that there is here a problem of "method" at all. Some syllabuses prescribe "miracles" for one year, "parables" for another —a plan on all fours with prescribing cerebrum and arteries for one year, cerebellum and veins for the next. Has it never struck our syllabus-makers that such a procedure is ridiculous except on the assumption that we are sceptics and wish to regard the miracles as on a different historical plane from the parables?

(2) The life of Christ, if taught at all, should be taught systematically only in *upper* classes. Joseph is intelligible to children, Christ is not; this, on the confession of the Church itself, which regards the teaching of Christ as the highest possible, and therefore surely, the least suitable for children. "Shall we give these precepts (of the "Sermon on the Mount") as the ethical code of Christendom? If we do, the result is inevitable; the young people see that there is one code for weekdays and another for Sunday."[1]

(3) The life of Christ must be brought into relation with the contemporary conditions of Palestine. In Heyn's marvellously daring and suggestive book[2] a beginning is made not with genealogies and visions of shepherds, but with a lesson on "the last great King of the Jews"; the elevation and splendour of Herod are narrated, and the question is asked whether such a King could satisfy Messianic aspirations. The second lesson deals with the division of the kingdom which followed Herod's death, and with the resultant differences of social condition between Judæa (directly under the Romans) and Galilee

[1] Sheldon: *An Ethical Sunday School*, p. 103.
[2] *Geschichte Jesu*, Leipsig, 1900.

(under Herod Antipas). An intelligent student can see great significance in facts like these.

(4) What about the *birth* stories? Heyn's plan is adroit. "What stories have you heard about the time when Jesus was a child? (The Magi, etc.) How much does this amount to when compared with what we are told about his later life? (Very little.) Upon what time, then, must the evangelists have laid the chief stress?"

Thus the birth stories are shunted for the moment. But at the end of the year's course in connection with the Christmas festival, the teacher says: "Look at the Christmas tree with its glittering lights! Think of the secret preparations which have been going on behind closed doors! Then think of all the Christmas fables! How at this time we become lifted above prosaic facts and revel in poetry! What more natural than that poetry should have gathered around the early days of Jesus!"

"All very well," people will say, "but what about the miracles attributed to Christ Himself?"

It would be useless to try to bring about agreement here. Still I suggest:—

(5) Use Mark as a basis and eschew John's Gospel which is "beyond the comprehension of National School children,"[1] and whose discourses are "difficult for young people."[2] A good many perplexities will then vanish.

(6) Devote increased attention to the ethical aspect of Christ's work, an aspect too often subordinated to the thaumaturgic. "In so far as the keynote is, 'The kingdom of Heaven is within you,' the miracle has no significance."[3] Christian ethics is an "unduly neglected subject."[4] In view of the wonder-loving and uncritical age during which Christianity arose, an absence of miracles would be far greater "Christian evidence" than their presence. Modern theology is rightly laying increasing stress on ethical "evidences."

(7) In cases like the story of the "Gadarene Swine," where obviously the narrative is shaky, admit subjective

[1] A writer in the *Churchman's Family Magazine*, May, 1866.
[2] *Religious Teaching in Secondary Schools*, p. 76.
[3] Sheldon: *An Ethical Sunday School*, p. 112.
[4] Mr. Bell, p. 81.

interpretation and the loss of causal links. Point out the late date of the gospels (70–110 A.D.) and use common-sense. A little speculation among our pupils on the lines of "What was, I wonder, the *real* event?" will do no harm whatever, and will probably rouse genuine interest.

Heyn goes much further than this in his astonishing book—astonishing as meant for *schools*. The raising of Jairus' daughter he interprets on the lines of Christ's words, "The girl is not dead, but sleepeth," combined with the fact that she *would* have been buried in her swoon if Christ had not come. The other two narratives of raising the dead are each found in one gospel only, and he shunts further questions by naïvely suggesting that "learned men are here not quite agreed," and that, inasmuch as many of Christ's deeds are not reported, a few more or less do not matter. The storm-at-sea story (Mark iv. 35–41) Heyn interprets as follows. Christ is at the beginning of His work; the Father will, therefore, not let him die prematurely. The disciples must have faith in God, and not fear the storm. Jesus arouses them to confidence and gives them heart to renew their battle with the elements. The "faithlessness" of the disciples has no reference to their belief in miraculous power, for in spite of their belief (Matthew viii. 25 f.) in that power they remained "faithless," *i.e.*, they did not believe that God would look after His own work.

School-managers in Britain are not likely to approve of Heyn's mode of treatment. German methods would take our breath away. I pronounce no judgment; but I do insist that we must begin to think and philosophise about the whole question.

. . . . . .

What else, besides the life of Christ, should be taught at this stage? Clearly history. "Ethical lessons" are also of vast importance; indeed, of greater importance at this stage than at any other, for the pupil is now on the point of leaving school for ever, and he will need all the advice and all the warning we can give.

CHAPTER XXV.

OBJECTIONS.

"*SURELY the life of Christ ought not to be excluded from the lower classes, and have its place entirely taken by the lives of Joseph, David, and other Old Testament characters!*"[1]

Compromise if you will. I map out a plan in accordance with psychological and educational principles. Those principles will compel us to place the life of Christ, if anywhere, at the *end* of the course. But if "religious" considerations (in the narrower sense) are to be reckoned with, then, of course, we must sacrifice perfect educational consistency. Compromises may often be necessary, but let us at least know when we are compromising.

Theologians tell us that the doctrines enunciated by Christ were of a most elevated character, and often verged on the esoteric. If so, the child *cannot* enter fully into this teaching. "The individual mind must be educated progressively; milk must come before strong meat, and there must be a certain 'economy' in religious teaching."[2] The Old Testament, as Mr. Bell points out elsewhere,[3] "has in its standard of morality and religion," a certain affinity to that of young people (at any rate boys). This, of course, is simply what Ziller taught forty years ago, and what the Church with its doctrine of the "divine preparation" for the gospel has also urged repeatedly. Clement

[1] This is the objection raised by devout Lutherans against Ziller's scheme. But Ziller knew what he was doing.

[2] Mr. Bell: *Religious Teaching in Secondary Schools*, p. 7

[3] *Ibid.*, p. 51.

of Alexandria, centuries ago, sketched out a theory of religious "culture epochs," and asserted the claims of Greek thought as a kind of introduction to higher things. Newman describes[1] how at Alexandria "the instruction varied with the time of discipleship, advancing from the most simple principles of natural religion to the peculiar doctrines of the gospel." And now, in these later days, the doctrine is permeating German and American thought, and we find prominent trans-Atlantic educationists like Dr. Stanley Hall[2] and Mr. Adler[3] recommending that various courses should precede the teaching of New Testament Christianity on the ground that "Christianity came late in the history of the world," and that (*e.g.*) the beatitudes "presuppose a depth of spiritual experience which is lacking in children."[4]

"*You will unsettle the minds of the young by even suggesting the possibility that the Pentateuch or the book of Isaiah is complex in origin.*"

Shall we? Unless the pupils' minds are already "settled" they cannot well be "unsettled." If all pupils were taught from the first that Genesis was the work of Miriam, they would "settle" down and enjoy themselves, and get just as much profit from the book as they do under the assumption of its Mosaic authorship. Or if they were taught that Chronicles was the work of the converted Nebuchadnezzar, or that the book of Joshua descended bodily from heaven at the time of the resuscitation of the Shunemite's son—they would be as happy as at present The "unsettling" argument has no application to children, only to men with long-established and warmly cherished convictions, men who have been taught that one view alone is "safe" and connected with "eternal salvation." I have already quoted opinions on this point.

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[1] *The Arians of the Fourth Century*, ch. iii.
[2] In *Principles of Religious Education.*
[3] *The Moral Instruction of Children.*
[4] This general principle conflicts with Dr. Martineau's, see pp. 19-21.

No, the "unsettling" argument is a bogey, nothing else. Children do not worry in the least about questions of authorship. They may feel interest in them, but no anxiety about them.

Besides, who causes the more unsettling, he who advocates the use of the Joseph and David narratives, and of selections from the prophets (in other words, of portions comparatively free from critical and moral difficulties), or the person who revels in Eden stories, plagues of Egypt, and miracles of Elisha? It is the latter who forces critical and moral difficulties before the eyes of the young.

"*You demand too much from teachers. How can they be expected to know Assyriology, Egyptology, and so forth?*"

Again, the shoe is on the other foot. It is the present-day system which demands too much from teachers by its insistence upon the simultaneous use of material taken from various parts of the Bible, Genesis, Kings, Isaiah, Matthew, etc. How possibly can a teacher do justice to so heterogeneous a collection? How possibly can he patiently work out the moral lessons of each portion, and with like patience study questions of authorship, history, and archæology? Under the scheme I suggest the teacher's material will be homogeneous. He will have a chance really to *teach*, to exhaust the subject, to create an effectual and valuable system of thought in the pupils' minds. This will be a far easier task, a far more instructive task, a far pleasanter task than the present worship at the shrine of mother Chaos. Above all, it will be a task which cannot fail of some results.

Each year in the child's school-life will become indelibly associated with a great central mass of thoughts.[1] This central mass will be rich in moral suggestiveness; *ergo* it will not be concerned with burning bushes or talking serpents, phenomena of much interest, but of little moral suggestiveness. Around this central mass will cluster

[1] *E.g.* about Isaiah, about David, etc.

thoughts about ancient Egypt, about the fierce and victorious Assyrians, about the making of England. There will thus be comparative unity. There will be a "*Gedankenkreis.*" [1]

One of the needs of the present age is the influence of great personalities. Great names awaken little echo in our minds. The past fails to inspire the present.

Such will no longer be possible if a scheme such as mine be adopted.

"*But mere history or mere Assyriology is not 'religious instruction,' antiquities are not 'religious instruction,' the geography of Palestine is not 'religious instruction.'*"

So at last you have discovered *that*! I agree, to an extent. Over two years ago I used these words: "We delude ourselves by believing that knowledge of the Sinaitic peninsula or of the Kings of Judah is a real addition to the spiritual equipment of the child. But once we frankly recognise that the one is geography and the other history, and that neither strengthens a single moral fibre,[2] we shall probably turn our attention to methods more likely to attain the aim we have in view, *viz.*, the building up of the perfect man."

One of my contentions is that the "biblical instruction" in most schools is morally worthless (where not pernicious) inasmuch as it deals largely with towers of Babel, falls of Jericho, Gideon's pitchers, Elisha's bears, the divisions of Canaan, and so forth. Interesting matter, perhaps, and if it centred around genuinely moral material, not altogether useless. But it is *not*, as a rule, so centred. Hence, if any teaching be "secular" (which may be doubted), *this* is "secular."

My view is that "biblical instruction," as commonly given, is mainly "secular" and partly pernicious. Moral

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[1] "Thought-circle."

[2] This statement conflicts with the Herbartian doctrine of interest. But there is still much truth in it when we consider present-day "Bible-teaching."

matter is here and there embedded in the biblical narratives but little or no attempt is made to select these latter according to their moral[1] value. If the attempt had been made, Exodus, Joshua, and Judges would long ago have been abandoned.

But once we have selected material which at the same time conforms to the age and capacities of the children and also to moral demands, then, taking this matter as centre of our instruction, we *must make ample use of history, geography, archæology, maps, specimens, poems*, and so forth. These latter *do* acquire a value then, and not only an intellectual or æsthetic value (though this is enormous), but moral value also, for they make the moral material vivid and concrete. They make biblical instruction "interesting" —a great thing to accomplish; and thus the moral life becomes rooted in "large unbroken masses of thought."

"*Your plan is nothing new. We have taught Joseph and David long ago.*"

True, but you have taught them merely because they are in the Bible, and you have never thought out carefully the scientific reasons *why* they should be taught, nor at what stage they should be taught. This is clearly seen from the fact that you teach practically the whole of Genesis *indiscriminately*, and have not recognised that while one portion is admirably suitable for young children, other parts are of much less value, and may even be hopelessly unsuitable. Similarly, nearly all "Scripture syllabuses" prescribe the "Plagues of Egypt," or the book of Joshua, thus showing that no real *thought* has been given to the problem of selection.

"*The prophets are beyond the capacity of children.*"

No, they are not if taught properly. Let the teacher paint a vivid picture of the glory and success of Jeroboam II., and *then* introduce some selections from Amos showing the light they throw upon the condition of Israel—and he will

[1] Or, of course, their psychological value either. But that is not the point here.

not find the matter beyond the comprehension and interest of children even of twelve years of age. Or let him depict the terror of Sennacherib's invasion, using the resources supplied by the British Museum's carvings. Let him combine this with a vivid picture of the luxury, drunkenness, arrogance, etc., which prevailed in the kingdom; let him use the resources of modern archæology and unite all these matters with a judicious selection of such of Isaiah's prophecies as bear on the subject, and the pupils will *not* find the subject uninteresting. But the teacher must know his subject.

"You include the history of England in your scheme. This is shocking. English history is not "sacred."

Very well! Then you must, gentle reader, cease to hold "days of humiliation" and "days of thanksgiving" when very "secular" events take place in the dark continent. You must cease to fill St. Paul's with statuary and your sermons with historical references. You must cease to talk about "providence," and about Britain's destiny, and about guardian angels singing "Rule Britannia," and about Britain rising at Heaven's command.

If it be true that English history, when decently taught (which it rarely is), possesses great moral value for the young by filling their minds with images of noble men and with thoughts of the eternal principles of right and justice—then English history is not "secular" at all

"You have not provided any place for the "Mosaic legislation," the Ten Commandments, etc."

There is no objection whatever to teachers giving a few lessons on the moral precepts enshrined in what is commonly called the "Mosaic legislation." In fact some of the precepts are unusually interesting and valuable, though why of this legislation the Decalogue alone should be supposed to be suitable for children, passes the comprehension of an unprejudiced person. The second, the sixth, and the seventh commandments, have no applicability to present-day children at all; while the following "Mosaic" commandments, found *outside* the Decalogue are of vastly

greater importance for children than most of the commandments found *inside*.

Ye shall not lie (Lev. xix. 11).
Before the hoary head pay honour.
Thou shalt not be a tale-bearer.
Thou shalt not speak evil of the deaf, nor put an obstacle in the way of the blind.
If thou seest thine enemy's property in danger, try to save it.
If thou findest what is not thine own, seek to restore it.
Thou shalt not do evil because many others do.
Do not bear grudges.

"Bearing grudges, lying, mocking those who (like the deaf and blind) are afflicted with personal defects, appropriating what is found without attempting to discover the owner, seeking to excuse wrong on the plea that many others are guilty of it—all these are forms of moral evil with which children are perfectly familiar, and against which they need to be warned. It is more than strange that such commandments as the sixth and seventh of the Decalogue . . . which are inapplicable to little children, should be made so much of in primary moral instruction, while those other commandments which do come home to them, are often overlooked." [1]

"Often overlooked," Mr. Adler? "*Always* overlooked" would fit English conditions better. But then we English, fetich worshippers as we are, believers in "reading a chapter" (without understanding it), and in children reciting, a Decalogue which has little applicability to them, believers in charms and incantations and formulæ, believers in all this, we cannot (there is no time) bother about the *real* dangers of childhood. Fancied dangers are more in our line. Could we not adopt the Thibetan plan and put machines to work? We could get through a good many "chapters" in that way.

The irony of it! The very men who urge the claims of "Mosaic legislation" are the very men who ignore those very portions of this legislation which are *specially suitable for children*. Most people do not even know that there is in the Pentateuch a definite commandment against lying!

[1] Adler: *The Moral Instruction of Children*, p. 139.

CHAPTER XXVI.

ADDENDA AND *OBITER DICTA.*

READING-lessons and Reading-books. Some "payment-by-results" school-managers are still hankering after the flesh-pots of Egypt (though said pots contained "very little flesh"), and they urge the value of a percentage system. So important is it that children should "spell" correctly! But would that these managers realised the significance of the "interest" doctrine! As long ago as 1866 a journeyman engineer expressed the true view in *Cornhill*; "a taste for knowledge," not "the merely mechanical power of reading," should be the chief aim of education. Huxley saw the need in 1870; Quick saw it;[1] "Vigilans" sees it.[2] An interest in reading will make "spelling" almost unnecessary, and, furthermore, as Lord Avebury has recently been urging, will help to empty low taverns and music-halls. The teacher who rouses it and similar interests is the greatest constructive reformer of the day. But alas! true as the words of Micah were, "Like people, like priest," equally true are the words, "Like teacher, like pupil." Teachers must possess interest themselves.

Vastly important are good reading-books. Their greatest task is the arousing of interest, the "alluring to brighter worlds"; next in importance comes the

[1] *Educational Reformers*, p. 257.
[2] *Contemporary*, March, 1902.

providing of good moral material; thirdly, regard for "spelling" puzzles. Pitying friends will smile at No. 2, and again urge that "virtue cannot be taught"; that moralisings on modesty, manners, and so forth are ineffective. The man who remembers his childhood will say they are not, and will look back regretfully upon many an old-fashioned "moral" text-book.

Reference here should be made to the excellent *Golden Rule Readers* (*Manners and Morals*), published by George Newnes.

The Value of Homer's Odyssey. There is no originality in advocating the use of the Odyssey, in original or translated form.[1]

(1) The Odyssey is intensely interesting. (2) It opens to poor children a world of classical thought which will otherwise remain closed to them. (3) It supplements certain moral deficiencies in the Bible, especially with regard to the position of women.

The following points are touched upon beautifully in the Odyssey: Hospitality ("It were an impious thing to slight a stranger"); civility and courtesy to strangers, poor, etc.; kindness to animals; magnanimity ("It is an unholy thing to boast over slain men"); patriotism, as centred round home ("Speed me hence to my own dear land, for my heart is fain to come home again"); fidelity; self-control; above all, family and marital affection (Ulysses, Penelope, Telemachus, Laertes).

What would not this story, treated by a sympathetic teacher, do for thousands of our children, brought up amid brutality and deprived of contact with even the elements of civility? I believe it would work wonders. I welcome, therefore, Mr. Perry's *Boys' Odyssey*,[2]

[1] *Vide*, Herbart's works and Mr. Adler's book, pp. 146–65.
[2] Pub. Macmillan.

though a work which contains characters like Penelope, Nausicaa, Melantho, Eurycleia, Calypso, and Circe, might be appropriately regarded as a girls' as well as a boys' book.

The Morality Problem in Secondary Schools. A long chapter I had originally written has been omitted. There will be no consensus of opinion on this subject until we begin to philosophise. Experts are sharply divided. Pusey and Thring were divided as to the facts, and recent writers are divided as to the advisability of reticence. On the side of frank treatment are found Mr. Lyttelton (*Training of the Young in the Laws of Sex*, Longmans), and Dr. Tuke (*Dictionary of Psychological Medicine*); on the side of reticence Dr. Hime (*Schoolboys' Special Immorality*, Churchill), and Dr. Beale (*Our Morality and the Moral Questions chiefly from the Medical Side*, Churchill). Here I will only urge the protective and recuperative power of "many-sided interest"; the advisability of using biblical reading-books in place of the Bible; and an appeal to the grand old stoical principles which find so small a place in modern religion.

Juvenile Smoking. I have referred several times to this question, not because it is the only pressing one, but because it is a comparatively *new* one, and there are no clear ideas or definite public sentiment with regard to it. The argument that "men have smoked for several centuries" has no point; *juvenile* smoking constitutes a new problem, and unless suppressed will leave us with a nation of heart-diseased pigmies devoid of moral and mental energy. Just a few points:—

(1) About three years ago I interrogated in a friendly manner a class of sixty boys drawn from the higher artisan ranks. Not more than three had never smoked.

(2) The Head-master of Perse Grammar School, Cambridge, believes that smoking "has a very bad effect on a boy's mental development." The Head-master of King Edward VI.'s school, Chelmsford, declares that a boy-smoker "is always known or suspected from being at the bottom of the class or form; he is dull, dense, and generally stupid and indolent." At many public schools (Marlborough among them) smoking is absolutely prohibited. "Sneaking, underhandedness, falsehoods, deceptions, misspending of pocket-money, and the common results of such misspenditure, are inseparable from indulgence at school in the forbidden weed."[1]

(3) It is the "infernal gratuitousness"[2] of narcotic and alcoholic vice that puts it on a different level from most other vices. It springs largely from preventable ignorance. Hence the utter folly of "thrashing" a boy for smoking.

The New Leicester Scheme. While this book was in the press I received the first instalments of the scheme of Moral Instruction elaborated at Leicester under the stimulus of Mr. F. J. Gould's visitation.

It seems to me likely to prove highly successful. For each standard two little pamphlets have been published, one giving points or principles to be enunciated and learnt, the other a collection of illustrations, short poems, etc., to be employed by the teacher. For Standard I. the points dealt with are Formation of Habits (Tidiness at Home, Tidiness in School Premises, Tidiness in Street, Tidiness of Dress and Person, Time, Order among Animals), Punctuality and Regularity at School and at Work, Industry, Children's Help at Home, Cleanliness, Duties

---

[1] *Schoolboys' Special Immorality*, Dr. Hime.
[2] To use Prof. G. A. Smith's words in his *Isaiah*.

to Parents, Duties in the Family, Duties to those in Misfortune, Duties to Neighbours and those in Authority, Kindness to Animals.

I have no space to quote many details but a few sentences may be reproduced.

"Among those who are suffering from misfortune may be strangers and foreigners. These find our ways and, in the case of foreigners, our language, very puzzling. We ought therefore not to mock them or laugh at their distress. Instead, we ought to try to help them all we can. When we go to other countries the people there are very kind to us in doing this." (On the whole the British are very kind to *animals*, but the lesson urged in this paragraph they are much slower to learn.)

Moral Education in America. In the just published Vols. X. and XI. of the Board of Education's Special Reports is found much information relative to this subject; especially is Mr. Thiselton Mark's report in Vol. X. of interest.

The following points are notable:—

(1) The teaching of civics is everywhere to the fore, though the Chicago Educational Commission (1898) was not satisfied, and appealed to the Board of Education for "more detailed, specified, systematic preparation for good citizenship," and complained of the want of suitable books. In many schools there are "talks on current events"; in others, the "school city" plan is in operation, the pupils electing officers and discharging many adult functions. In these and other ways the duty of protecting public property, and other similar civic duties, are brought home to the minds of the young. Children are in many cases encouraged to attend the meetings of public bodies.

The Cleveland course of instruction in civics is quoted as extremely thorough. In the first grade,

lessons are given in home relations and duties; in the next grades, in public duties; in the highest grades the history and growth of the union are considered.

The "patriotism" inculcated is not mere drum and trumpet patriotism. "I want a patriotism which is good every day in the year, and which means an understanding of public duty, and a determination to perform that duty." These are the words of the New York State Superintendent of Public Instruction.

(2) Moral or ethical instruction, though closely connected with the above, is in some places attracting special attention. Dr. McAlister, of the Drexel Institute, Philadelphia, seriously thought of translating one of the French books of moral instruction, so impressed was he by the necessity for this kind of instruction. "Direct moral lessons" are given at the opening of the day in some places (*e.g.*, Louisville, Kentucky); in others they are called lessons on "manners and morals" (Brooklyn), and include instruction in "table manners," duty to strangers, to the stupid, etc. There is a "Kind Deeds Society," and a society for the protection of birds; both are connected with school work. The Ethical Culture School, New York, under the directorship of Dr. Adler, is in the forefront of the ethical movement; details are given in the report.

(3) There is no serious attempt to introduce "religious instruction"; but all the school agencies are pervaded by an ethical spirit unknown in Britian. Nature study and art are cultivated to a considerable extent, and their ethical effect is emphasised. The individuality of the pupil is encouraged to an extent inconceivable in this country; the British system of rigid discipline ("fold arms and sit up") is practically unknown.

Final Summary. (1) In view of modern problems, ethical lessons are urgently demanded. (2) History and its related literature are essential to moral education. (3) Reading-books require careful selection. (4) The Odyssey has special claims. (5) A good case has been made out for the early use of fairy-tales. (6) Biblical reading-books should take the place (in schools) of the Bible. (7) Biblical study should follow a psychological scheme. (8) Each year's work should be a unity, and not be based on a set of scraps. (9) Most of the biblical passages commonly selected should be rejected, and many of those commonly rejected should be selected; above all, the neglect of the prophets is scandalous. (10) Worthless, immoral, or perplexing narratives should be omitted. (11) A liberal treatment of questions such as that of the miraculous will protect children from perplexity in after life. (12) The "moral difficulties" of the Bible mostly vanish at the touch of the principle of development. (13) "Interest," though not an easy-going, superficial interest (which is quite non-Herbartian), should be aimed at in all lessons, for interest is a character-moulding force, perhaps the most powerful of all moral forces. (14) Hence all historical, geographical, and similar matter, which throws light on the Bible, must be freely used; unless pupils become interested in the Bible, it will scarcely influence their lives. (15) "Secular" instruction is that which awakens no permanent interest, and therefore does not influence character; "sacred" instruction is the opposite of this. (16) A "sacred" calling is one that moulds character; hence the educational calling is pre-eminently "sacred," provided education arouse permanent interest. (17) The question[1] of a greater or less degree of severity

[1] I have omitted, for want of space, a chapter on punishment, but I give the results.

in punishment is trivial; one master may legitimately adopt a more severe *régime* than another; the main thing is to have a genuine system of moral education (18) Corporal punishment has little power of eradicating deep moral evil; but for offences against discipline, and for all offences of pure mischievousness it is the finest of all punishments. (19) The "opinions" of A and the "experience" of B are no sound basis for educational method; the need is for scientific and philosophical thought.

. . . . .

I have done; and for the moment feel appalled as I turn over the 272 pages of arrogant audacity which constitute this book. But a sense of inner motives and outer needs brings courage. I think again that I hear the hideous clamour of incipient Hooligans, and the vacuous laughter of youths in whose veins flows the blood of Alfred's Saxons. I see on the faces of mere boys the marks of many a sin begotten of emptiness of mind and remediable ignorance. I hear much and see much, and I feel that it is time that men should refuse to acquiesce in cowardly apathy, and in a policy of baffled resignation followed by desperate therapeutics.

My scheme is based on psychological principles; it is conceived in a practical spirit; it is elastic and adjustable. Here and there it may be too ambitious, here and there too crude. But it is a scheme which, in view of the educational apathy and the spiritual destitution of the nation, I feel no shame in putting forward.

I believe that evil is, in great measure, gratuitous and preventable; that "culture is halfway to heaven"; that interest will stamp out many a sin, or, at the very least, bring powers of resistance and recuperation. I believe with Hosea, that "our people are destroyed for lack of knowledge," and

with the maker of proverbs that "where there is no vision, the people cast off restraint." I believe in the regenerating power of great literature, and I see that to the poor of the land that power never comes. I believe in the Bible, and I find that the finest parts of that great book are sealed to the people.

And a message comes, once heard on the banks of Chebar. "When I say unto the wicked, 'Thou shalt surely die'; and thou givest him not warning; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not, he shall die in his iniquity; but thou hast delivered thy soul."

Centuries have passed since Ezekiel heard that voice; there are new races and new conditions the garb of the oriental prophet has to be changed for that of the occidental pedagogue; ecstasy yields to hum-drum labour. Yet the message is the same. It comes to every teacher, but some turn deaf ears, claiming that moral problems are outside their province; others, self-deluded, say, parrot-like, that "virtue cannot be taught." *Virtue can be taught, or earth is hell. Vice can*, as no one will deny. Once admit that moral evil is not ultimately the result of ignorance, then evil in man becomes *absolute*, and evil in the deity demonstrable. Devil worship will come again; and even the blackest materialism will look fair beside the latest creed. No man who penetrates to the moral implications of the maxim will ever claim that "virtue cannot be taught."

Liberavi animum meum. He who in good faith makes assay can treat but lightly the gibes of a timidity that shrank back; nor need he blush who, with scornful and indignant voice, breaks in upon a criminal silence.

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